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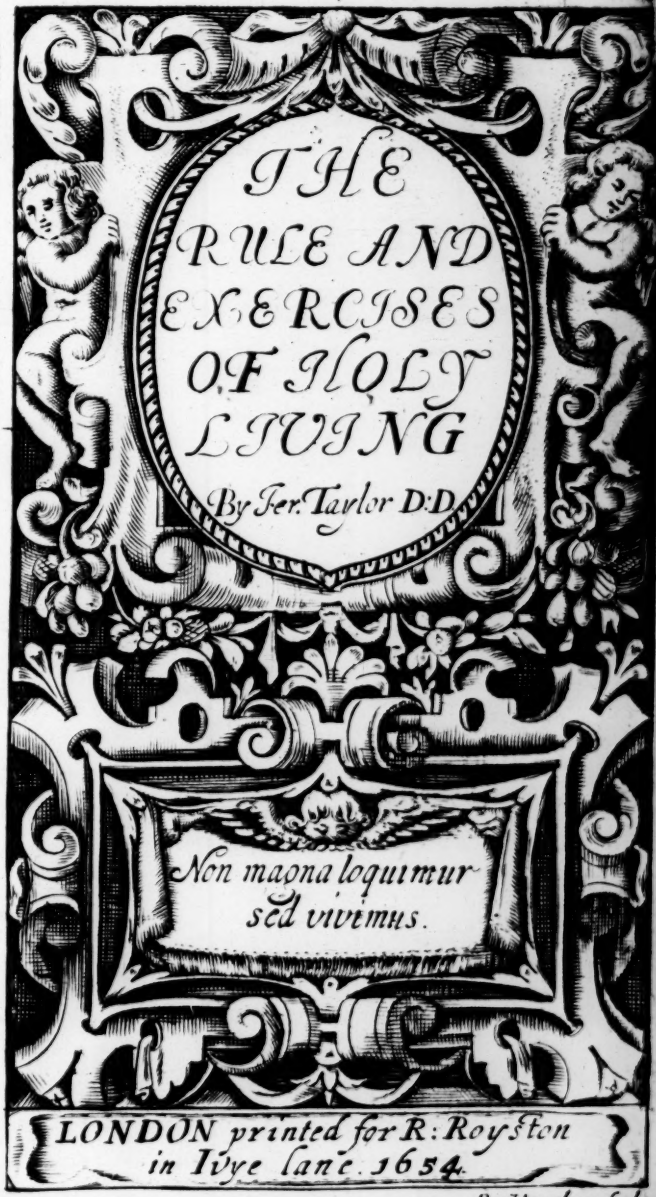
PRAYERS containing the whole duty of Christian, and the parts of Devotion fitted to all Occasions, and furnished for all Necessities.

By JER: TAYLOR, D. D.

The 4th Edition corrected: with Additionals.

LONDON.
Printed for *Richard Royston* at the Angel in Ivie-lane. 1654.

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THE
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EXERCISES
OF HOLY
LIVING
By Jer. Taylor D.D.
Non magna loquimur
sed vivimus.
LONDON printed for R: Royston
in Ivye lane. 1654.
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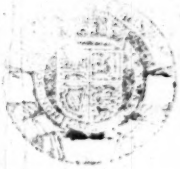
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TO THE
Right Honourable and truly Noble
RICHARD
Lord VAUGHAN,
Earl of *Carbery*, Knight of
the honourable Order
of the *Bath*.

My Lord,

I Have lived to ſee Religion painted upon Banners, and thruſt out of Churches, and the Temple turned into a Tabernacle, and that Tabernacle made ambulatory, and covered with skins of Beaſts and torn Curtains, and God to be worſhipped not as he is the *Father of our Lord Jeſus* (an afflicted Prince, the King of ſufferings) nor, as *the God of peace* (which two appellatives God newly took upon him in the New Teſtament, and glories in for ever:) but he is owned now rather as the *Lord of*

Hoſts, which title he was pleaſed to lay aſide when the Kingdome of the Goſpel was preached by the Prince of peace. But when Religion puts on Armor, and God is not acknowledged by his New Teſtament titles, Religion may have in it the power of the Sword, but not the power of Godlineſs; and we may complain of this to God, and amongſt them that are afflicted, but we have no remedy, but what we muſt expect from the fellowſhip of Chriſts ſufferings, and the returns of the God of peace. In the mean time, and now that Religion pretends to ſtranger actions upon new principles; and men are apt to preferre a proſperous errour before an afflicted truth; and ſome will think they are religious enough if their worſhipings have in them the prevailing ingredient; and the Miniſters of Religion are ſo ſcattered that they cannot unite to ſtop the inundation, and from Chairs or Pulpits, from their Synods or Tribunals, chaſtiſe the iniquity of the errour and the ambition of evil Guides, and the infidelity of the willingly ſeduced multitude; and that thoſe few good people who have no other plot in their religion but to ſerve God and ſave their ſouls, doe want ſuch aſſiſtances of ghoſtly counſel

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as may ſerve their emergent needs, and aſſiſt their endevours in the acquiſt of virtues, and relieve their dangers when they are tempted to ſinne and death, I thought I had reaſons enough inviting me to draw into one body thoſe advices which the ſeverall neceſſities of many men muſt uſe at ſome time or other, and many of them, daily: that by a collection of holy precepts they might leſſe feel the want of perſonall and attending Guides, and that the Rules for conduct of ſouls might be committed to a Book which they might alwaies have; ſince they could not alwaies have a Prophet at their needs, nor be ſuffered to go up to the houſe of the Lord to inquire of the appointed Oracles.

I know, my Lord, that there are ſome intereſted perſons who adde ſcorn to the afflictions of the *Church of England*, and becauſe ſhe is afflicted by Men, call her *forſaken of the Lord*; and becauſe her ſolemn Aſſemblies are ſcattered, think that the Religion is loſt, and the Church divorc'd from God, ſuppoſing Chriſt (who was a Man of ſorrows) to be angry with his Spouſe when ſhe is like him, [for that's the true ſtate of the Errour] and that he who promiſed his ſpirit to aſſiſt his ſervants in their trou-

bles, will, becauſe they are in trouble take away the *Comforter* from them, who cannot be a comforter, but while he cures our ſadneſſes, and relieves our ſorrows, and turns our perſecutions into joyes, and Crowns, and Scepters. But concerning the preſent ſtate of the *Church of England*, I conſider, that becauſe we now want the bleſſings of external communion in many degrees, and the circumſtances of a proſperous & unafflicted people, we are to take eſtimate of our ſelves with ſingle judgments, and every man is to give ſentence concerning the ſtate of his own ſoul by the precepts and rules of our *Law-giver*, not by the after-decrees and uſages of the Church; that is, by the eſſentiall parts of Religion rather then by the uncertain ſignifications of any exteriour adherencies: for though it be uncertain, when a Man is the Member of a Church, whether he be a Member of Chriſt or no, becauſe in the Churches Net there are fiſhes good and bad; yet we may be ſure that if we be Members of Chriſt, we are of a Church to all purpoſes of ſpiritual religion and ſalvation: and in order to this give me leave to ſpeak this great truth.

That Man does certainly belong to God,

God, who, [1] Believes and is baptized into all the Articles of the Chriſtian faith, and ſtudies to improve his knowledge in the matters of God, ſo as may beſt make him to live a holy life. [2] He that in obedience to Chriſt worſhips God diligently, frequently, and conſtantly with naturall Religion, that is, of prayer, praiſes, and thankſgiving. [3] He that takes all opportunities to remember Chriſts death by a frequent Sacrament (as it can be had) or elſe by inward acts of underſtanding, will, and memory (which is the ſpiritual communion) ſupplies the want of the external rite. [4] He that lives chaſtly. [5] And is merciful. [6] And deſpiſes the World, uſing it as a Man, but never ſuffring it to riſle a duty. [7] And is juſt in his dealing, and diligent in his calling. [8] He that is humble in his ſpirit. [9] And obedient to Government. [10] And content in his fortune and imployment. [11] He that does his duty becauſe he loves God. [12] And eſpecially if after all this he be afflicted, and patient, or prepared to ſuffer affliction for the cauſe of God. The Man that hath theſe twelve ſignes of grace and predeſtination, does as certainly belong to God, and is his Son, as ſurely as he is his creature.

And

And if my brethren in perſecution, and *in the bands of the Lord Jeſus*, can truly ſhew theſe marks, they ſhall not need be troubled that others can ſhew a proſperous outſide, great revenues, publick aſſemblies, uninterrupted ſucceſſions of Biſhops, prevailing Armies, or any arm of fleſh, or leſſe certain circumſtance. Theſe are the marks of the Lord Jeſus, and the characters of a Chriſtian: This is a good Religion: and theſe things Gods grace hath put into our powers, and Gods Laws have made to be our duty, and the nature of Men, and the needs of Common-wealths have made to be neceſſary: the other accidents and pomps of a Church are things without our power, and are not in our choice; they are good to be uſed when they may be had, and they help to illuſtrate or advantage it: but if any of them conſtitute a Church in the being of a ſociety and a Government, yet they are not of its conſtitution as it is Chriſtian, and hopes to be ſaved.

And now the caſe is ſo with us that we are reduced to that Religion which no man can forbid; which we can keep in the midſt of a perſecution; by which the Martyrs in the daies of our Fathers went to Heaven; that by which we can

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be ſervants of God, and receive the Spirit of Chriſt, and make uſe of his comforts, and live in his love, and in charity with all men; and they that doe ſo cannot periſh.

My Lord, I have now deſcribed ſome general lines and features of that Religion which I have more particularly ſet down in the following pages: in which I have neither ſerved nor diſſerved the intereſt of any party of Chriſtians as they are divided by uncharitable names from the reſt of their brethren; and no man will have reaſon to be angry with me for refuſing to mingle in his unneceſſary or vitious quarrels: eſpecially while I ſtudy to doe him good by conducting him in the narrow way to Heaven, without intricating him in the Labyrinths and wilde turnings of Queſtions, and uncertain talkings. I have told what men ought to doe; and by what means they may be aſſiſted; and in moſt caſes I have alſo told them why; and yet with as much quickneſs as I could think neceſſary to eſtabliſh a Rule, and not to ingage in Homily or Diſcourſe. In the uſe of which Rules (although they are plain, uſeful, and fitted for the beſt, and worſt underſtandings, and for the needs of all men, yet) I ſhall deſire

the

the Reader to proceed with the following adviſes.

1. They that will with profit make uſe of the proper inſtruments of virtue, muſt ſo live, as if they were alwaies under the Phyſicians hand. For the Counſels of Religion are not to be applied to the diſtempers of the ſoul, as men uſe to take Hellebore; but they muſt dwell together with the Spirit of a man, and be twiſted about his underſtanding for ever: They muſt be uſed like nouriſhment; that is, by a daily care and meditation; not like a ſingle medicine, and upon the actual preſſure of a preſent neceſſity. For counſels and wiſe diſcourſes applied to an actual diſtemper, at the beſt are but like ſtrong ſmels to an Epileptick perſon, ſometimes they may raiſe him, but they never cure him. The following rules if they be made familiar to our natures, and the thoughts of every day, may make Virtue and Religion become eaſie and habitual: but when the temptation is preſent, and hath already ſeiſed upon ſome portions of our conſent, we are not ſo apt to be counſell'd, and we finde no guſt or reliſh in the Precept: the Leſſons are the ſame, but the Inſtrument is unſtrung, or out of tune.

2. In

2. In uſing the inſtruments of virtue we muſt be curious to diſtinguiſh inſtruments from duties; and prudent advices from neceſſary injunctions; and if by any other means the duty can be ſecured, let there be no ſcruples ſtirred concerning any other helps; onely, if they can in that caſe ſtrengthen and ſecure the duty, or help towards perſeverance, let them ſerve in that ſtation in which they can be placed. For there are ſome perſons in whom the Spirit of God hath breathed ſo bright a flame of love, that they doe all their acts of virtue by perfect choice, and without objection; and their zeal is warmer then that it will be allayed by temptation: and to ſuch perſons mortification by Philoſophical inſtruments, as faſting, ſackcloth, and other rudeneſſes to the body is wholly uſeleſſe; It is alwaies a more uncertain means to acquire any virtue, or ſecure any duty; and if love hath filled all the corners of our ſoul, it alone is able to doe all the work of God.

3. Be not nice in ſtating the obligations of Religion; but where the duty is neceſſary, and the means very reaſonable in it ſelf, diſpute not too buſily whether in all Circumſtances it can fit thy particular; but *ſuper totam materiam*,

riam, upon the whole, make uſe of it. For it is a good ſigne of a great Religion, and no imprudence, when we have ſufficiently conſidered the ſubſtance of affairs, then to be eaſie, humble, obedient, apt and credulous in the circumſtances which are appointed to us in particular by our ſpiritual Guides, or in general, by all wiſe men in caſes not unlike. He that gives Alms, does beſt, not alwaies to conſider the minutes and ſtrict meaſures of his ability, but to give freely, incuriouſly and abundantly. A man muſt not weigh grains in the accounts of his repentance; but for a great ſin have a great ſorrow, and a great ſeverity; and in this take the ordinary advices; though it may be, a leſſe rigour might not be inſufficient: ἀκριβοδίκαιον, or Arithmetical meaſures, eſpecially of our own proportioning, are but arguments of want of Love, and of forwardneſſe in Religion; or elſe are inſtruments of ſcruple, and then become dangerous. Uſe the rule heartily and enough, and there will be no harm in thy errour, if any ſhould happen.

4. If thou intendeſt heartily to ſerve God, and avoid ſin in any one inſtance, refuſe not the hardeſt and moſt ſevere adviſe that is preſcribed in order to it, though

though poſſibly it be a ſtranger to thee; for whatſoever it be, cuſtome will make it eaſie.

5. When many inſtruments for the obtaining any virtue or reſtraining any vice are propounded, obſerve which of them fits thy perſon, or the circumſtances of thy need, and uſe it rather then the other; that by this means thou may'ſt be engaged to watch and uſe ſpiritual arts and obſervation about thy ſoule. Concerning the managing of which as the intereſt is greater, ſo the neceſſities are more, and the caſes more intricate, and the accidents and dangers greater and more importunate; and there is greater skill required then in the ſecuring an eſtate, or reſtoring health to an infirm body. I wiſh all men in the world did heartily believe ſo much of this as is true; it would very much help to doe the work of God.

Thus (My Lord) I have made bold by your hand to reach out this little ſcroll of cautions to all thoſe who by ſeeing your honour'd name ſet before my Book, ſhall by the fairneſſe of ſuch a Frontiſpice be invited to look into it. I muſt confeſſe it cannot but look like a deſign in me, to borrow your name and beg your Patronage to my book, that if there be no other worth in it, yet at leaſt

it

it may have the ſplendor and warmth of a burning-glaſſe, wch borrowing a flame from the Eye of Heaven, ſhines & burns by the rayes of the Sun its patron. I will not quit my ſelf from the ſuſpicion: for I cannot pretend it to be a preſent either of it ſelf fit to be offer'd to ſuch a Perſonage, or any part of a juſt return, (but I humbly deſire you would own it for an acknowledgment) of thoſe great endearments, and nobleſt uſages you have paſt upon me: But ſo, men in their Religion, give a piece of Gum, or the fat of a cheap Lamb in Sacrifice to him that gives them all that they have or need: and unleſs He who was pleaſed to imploy your Lordſhip as a great Miniſter of his Providence in making a Promiſe of his good to me, the meaneſt of his ſervants [*that he would never leave me nor forſake me*] ſhal enable me by greater ſervices of Religion to pay my great Debt to your Honour, I muſt ſtill increaſe my ſcore; ſince I ſhall now ſpend as much in my needs of pardon for this boldneſs, as in the reception of thoſe favours by wch I ſtand accountable to your Lordſhip in all the bands of ſervice and gratitude; though I am in the deepeſt ſenſe of duty and affection

My moſt Honoured Lord,

Your Honours moſt obliged and

Moſt Humble Servant

JER: TAYLOR.

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THE




MERCVRIVS
CHRISTIANVS

The Rule and Exercises of Holy Living, &c.

CHAP. I.

Consideration of the general instruments and means serving to a holy Life: by way of Introduction.

IT is necessary that every Man should consider, that since God hath given him an excellent nature, wisdom and choice, an understanding soul, and an immortal spirit, having made him Lord over the Beasts, and but a little lower then the Angels; he hath also appointed for him a work and a service great enough to employ those abilities, and hath also designed him to a state of life after this, to which he can only arrive by that service and obedience. And therefore as every man is wholly Gods own portion by the title of creation: so all our labours and care, all our powers and faculties must be wholly imployed in the service of God, even all the daies of our life, that this life being ended, we may live with him for ever.

Neither is it sufficient that we think of the service of God as a work of the least necessity, or of small imployment, but that it be done by us as God intended it; that it be done with great earnestness and passion, with much zeal and desire: that we refuse no labour, that we bestow upon it much time, that we

we use the best guides, and arrive at the end of glory by all the waies of grace, of prudence and religion.

And indeed if we consider how much of our lives is taken up by the needs of nature, how many years are wholly spent before we come to any use of reason, how many years more before that reason is useful to us to any great purposes, how imperfect our discourse is made by our evil education, false principles, ill company, bad examples, and want of experience; how many parts of our wisest and best years are spent in eating and sleeping, in necessary businesses, and unnecessary vanities, in worldly civilities, and lesse useful circumstances, in the learning arts and sciences, languages or trades; that little portion of hours that is left for the practises of piety, and religious walking with God, is so short and trifling, that were not the goodness of God infinitely great, it might seem unreasonable or impossible for us to expect of him eternal joyes in heaven, even after the well spending those few minutes which are left for God, and Gods service, after we have served our selves, and our own occasions.

And yet it is considerable, that the fruit which comes from the many daies of recreation and vanity is very little, and although we scatter much, yet we gather but little profit: but from the few hours we spend in prayer and the exercises of a pious life, the return is great and profitable; and what we sowe in the minutes and spare portions of a few years, grows up to crowns and sceptors in a happy and a glorious eternity.

1. There-

1. Therefore, although it cannot be enjoyn'd, that the greatest part of our time be spent in the direct actions of devotion and religion, yet it will become, not only a duty, but also a great providence to lay aside for the services of God, and the businesses of the Spirit as much as we can: because God rewards our minutes with long and eternal happiness; and the greater portion of our time we give to God, the more we treasure up for our selves; and *No man is a better Merchant then he that layes out his time upon God, and his money upon the Poor.*

2. Only it becomes us to remember and to adore Gods goodness for it, that God hath not only permitted us to serve the necessities of our nature, but hath made them to become parts of our duty; that if we by directing these actions to the glory of God intend them as instruments to continue our persons in his service, he by adopting them into religion may turn our nature into grace, and accept our natural actions, as actions of religion. God is pleased to esteem it for a part of his service, if we eat or drink; so it be done temperately, and as may best preserve our health, that our health may enable our services towards him: And there is no one minute of our lives (after we are come to the use of reason) but we are, or may be doing the work of God, even then when we most of all serve our selves.

Προσφέρειν δὲ καὶ τοῖς ἔργοις τοῖς ἑαυτῶν ἀφορμὰς θεοῖς· εἰ δίκαιόν ἐστι, φησὶ, καὶ διανοεῖσθαι, καὶ λογίζεσθαι, καὶ ἐπινοεῖσθαι, καὶ τοῦ καὶ ἀφορμὰς ταῖς θεοῖς: Arrian. Epict. l. 1. c. 13.

3. To which if we adde, that in these and all other actions of our lives we always stand before God, acting, and speaking and think-

ing in his presence, and that it matters not that our conscience is seal'd with secresie, since it lies open to God, it will concern us to behave our selves carefully, as in the presence of our Judge.

These three considerations rightly manag'd, and applied to the several parts and instances of our lives, will be like *Elisha* stretched upon the childe, apt to put life and quickness into every part of it, and to make us live the life of grace, and doe the work of God.

I shall therefore by way of introduction reduce these three to practise, and shew how every Christian may improve all and each of these to the advantage of piety, in the whole course of his life: that if he please to bear but one of them upon his spirit, he may feel the benefit, like an universal instrument, helpful in all spiritual and temporal actions.

SECT. I.

The first general instrument of holy living: Care of our time.

HE that is choice of his time will also be choice of his company, and choice of his actions, lest the first ingage him in vanity and losse, and the latter by being criminal be a throwing his time and himself away, and a going back in the accounts of eternity.

God hath given to man a short time here upon earth, and yet upon this short time eternity depends: but so, that for every hour of our life (after we are persons capable of laws, and know good from evil) we must give account to the great Judge of Men and Angels.

gels. And this is it which our bleſſed Saviour told us, that we muſt account for *every idle word*; not meaning, that every word which is not deſigned to edification, or is leſſe prudent, ſhall be reckoned for a ſin, but that the time which we ſpend in our idle talking and unprofitable diſcourſings, that time which might and ought to have been imployed to ſpiritual and uſeful purpoſes, that is to be accounted for.

For we muſt remember, that we have a great work to doe, many enemies to conquer, many evils to prevent, much danger to run through, many difficulties to be maſtered, many neceſſities to ſerve, and much good to doe, many children to provide for, or many friends to ſupport, or many poor to relieve, or many diſeaſes to cure, beſides the needs of nature, and of relation, our private and our publick cares, and duties of the world, which neceſſity and the providence of God hath adopted into the family of *Religion*.

And that we need not fear this inſtrument to be a ſnare to us, or that the duty muſt end in ſcruple, vexation, and eternal fears, we muſt remember, that the life of every man may be ſo ordered (and indeed muſt) that it may be a perpetual ſerving of God: The greateſt trouble and moſt buſie trade, and worldly incombrances, when they are neceſſary, or charitable, or profitable in order to any of thoſe ends, which we are bound to ſerve, whether publick or private, being a doing Gods work. For God provides the good things of the world to ſerve the needs of nature, by the labours of the Plowman, the skill

and pains of the Artisan, and the dangers and traffick of the Merchant: These men are in their callings the Ministers of the Divine providence, and the stewards of the creation, and servants of the great family of God, *the world*, in the imployment of procuring necessaries for food and clothing, ornament and Physick. In their proportions also, a King and a Priest, and a Prophet, a Judge and an Advocate, doing the works of their imployment according to their proper rules, are doing the work of God, because they serve those necessities which God hath made, and yet made no provisions for them but by their Ministery. So that no man can complain, that his calling takes him off from religion, his calling it self and his very worldly imployment, in honest trades and offices, is a serving of God, and if it be moderately pursued, and according to the rules of Christian prudence, will leave void spaces enough for prayers and retirements of a more spiritual religion.

God hath given every man work enough to doe, that there shall be no room for idlenesse, and yet hath so ordered the world, that there shall be space for devotion. He that hath the fewest businesses of the world, is called upon to spend more time in the dressing of his soul, and he that hath the most affairs, may so order them, that they shall be a service of God; whilst at certain periods they are blessed with prayers and actions of religion, and all day long are hallowed by a holy intention.

However, so long as Idlenesse is quite shut out from our lives, all the sins of wantonness, softness

softnes and effeminacy are prevented, and there is but little room left for temptation: and therefore to a busie man temptation is fain to climbe up together with his businesses, and sins creep upon him only by accidents and occasions; whereas to an idle person they come in a full body, and with open violence, and the impudence of a restlesse importunity.

Idlenes is called *the Sin of Sodom and her daughters*, and indeed is *the burial of a living man*, an idle person being so useless to any purposes of God and man, that he is like one that is dead, unconcerned in the changes and necessities of the world: and he only lives to spend his time, and eat the fruits of the earth, like a vermin or a wolf, when their time comes they die and perish, and in the mean time doe no good; they neither plow nor carry burdens: all that they doe, either is unprofitable, or mischievous. Ezek. 16. 49. Senec.

Idlenes is the greatest prodigality in the world: it throws away that, which is invaluable in respect of its present use, and irreparable when it is past, being to be recovered by no power of art or nature. But the way to secure and improve our time we may practise in the following Rules.

Rules for imploying our Time.

1. In the morning, when you awake, accustome your self to *think first upon God*, or something in order to his service; and at night also, let him close thine eyes; and let your sleep be necessary and healthful, not idle and expensive of time, beyond the needs

and conveniences of nature; and ſometimes be curious to ſee the preparation which the ſun makes, when he is coming forth from his chambers of the Eaſt.

2. Let every man that hath a calling, be *diligent* in purſuance of its imployment, ſo as not lightly, or without reaſonable occaſion to neglect it in any of thoſe times, which are uſually and by the cuſtome of prudent perſons and good husbands imployed in it.

3. Let all the *Intervals*, or void ſpaces of time be imployed in prayers, reading, meditating, works of nature, recreation, charity, friendlineſs and neighbourhood, and means of ſpiritual and corporal health: ever remembring, ſo to work in our calling, as not to neglect the work of our *high calling*; but to begin and end the day with God, with ſuch forms of devotion, as ſhall be proper to our neceſſities.

4. The reſting daies of Chriſtians, and *Feſtivals* of the Church, muſt in no ſenſe be daies of idleneſs: for it is better to plow upon holy daies, then to doe nothing, or to doe vitiouſly; but let them be ſpent in the works of the day, that is, of Religion and Charity, according to the rules appointed *.

* See Chap. 4. Sect. 6.

4. Avoid the company of *Drunkards* and *buſie-bodies*, and all ſuch as are apt to talk much to little purpoſe: for no man can be provident of his time, that is not prudent in the choice of his company: and if one of the Speakers be vain, tedious and trifling, he that hears, and he that anſwers in the diſcourſe are equal loſers of their time.

6. Never talk with any man, or undertake any

any trifling imployment *meerly to paſſe the time away*: for every day well ſpent may become a *day of ſalvation*, and time rightly employed is *an acceptable time*. And remember, that the time thou trifleſt away was given thee to repent in, to pray for pardon of ſins, to work out thy ſalvation, to doe the work of grace, to lay up againſt the day of Judgment, a treaſure of good works, that thy time may be crowned with Eternity. *S. Bern. de triplici cuſtodia.*

7. In the midſt of the works of thy calling often retire to God in *ſhort prayers* and ejaculations, and thoſe may make up the want of thoſe larger portions of time, which it may be thou deſireſt for devotion, and in which thou thinkeſt other perſons have advantage of thee: for ſo thou reconcileſt the outward work, and thy inward calling, the Church and the Common-wealth, the imployment of thy body and the intereſt of thy ſoul; for be ſure, that God is preſent at thy breathings and hearty ſighings of prayer aſſoon, as at the longer offices of leſſe buſied perſons; and thy time is as truly ſanctified by a trade, and devout, though ſhorter prayers, as by the longer offices of thoſe whoſe time is not filled up with labour and uſeful buſineſs. Laudatur Auguſtus Cæſar apud Lucanum. —— media inter prælia ſemper Stellarum cœliſq; plagis ſuperiſq; vacabat.

8. Let your imployment be ſuch as may become a reaſonable perſon; and not be a buſineſs fit for children or diſtracted people; but fit *for your age and underſtanding*. For a man may be very idlely buſie, and take great pains to ſo little purpoſe, that in his labors and expence of time he ſhall ſerve no

end but of folly, and vanity. There are ſome Trades, that wholly ſerve the ends of idle perſons and fools; and ſuch as are fit to be ſeiſed upon by the ſeverity of laws, and baniſht from under the ſun: and there are ſome people who are buſie, but it is as *Domitian* was, in catching flies.

9. Let your imployment be fitted *to your perſon and calling*. Some there are that imploy their time in affairs infinitely below the dignity of their perſon, and being called by God, or by the Republick to help to bear great burdens, and to judge a people, doe enfeeble their underſtandings, and diſable their perſons by ſordid and brutiſh buſineſs. Thus *Nero* went up and down *Greece*, and challenged the Fidlers at their trade. *Æropus* a Macedonian King made Lanterns. *Harcatius* the King of *Parthia* was a Mole-catcher: and *Biantes* the Lydian filed needles. He that is appointed to miniſter in holy things, muſt not ſuffer ſecular affairs and ſordid arts to eat up great portions of his imployment: a Clergy man muſt not keep a Tavern, nor a Judge be an Inne-keeper; and it was a great idleneſs in *Theophylact* the Patriarch of *C P*. to ſpend his time in his ſtable of horſes, when he ſhould have been in his ſtudy, or the Pulpit, or ſaying his holy offices. Such imployments are the diſeaſes of labour, and the ruſt of time which it contracts, not by lying ſtill, but by dirty imployment.

10. Let your imployment be ſuch *as becomes a Chriſtian*, that is, in no ſenſe mingled with ſin; for he that takes pains to ſerve the ends of covetouſneſs, or miniſters to anothers

others luſt, or keeps a ſhop of impurities or intemperance, is idle in the worſt ſenſe; for every hour ſo ſpent runs him backward, and muſt be ſpent again in the remaining and ſhorter part of his life, and ſpent better.

11. Perſons of *great quality, and of no trade*, are to be moſt prudent and curious in their imployment and traffick of time. They are miſerable, if their education hath been ſo looſe and undiſciplined, as to leave them unfurniſhed of skill to ſpend their time: but moſt miſerable are they, if ſuch miſgovernment and unskilfulneſs make them fall into vitious and baſer company, and drive on their time by the ſad minutes and periods of ſin and death. * They that are *learned* know the worth of time, and the manner how well to improve a day; and they are to prepare themſelves for ſuch purpoſes, in which they may be moſt uſeful in order to arts or arms: to counſel in publick, or government in their Countrey: But for others of them that are *unlearned*, let them chooſe good company, ſuch as may not tempt them to a vice, or joyn with them in any; but that may ſupply their defects by counſel and diſcourſe, by way of conduct or converſation. Let them learn eaſie and uſeful things, read hiſtory, and the laws of the Land, learn the cuſtoms of their Countrey, the condition of their own eſtate, profitable and charitable contrivances of it: let them ſtudy prudently to govern their families, learn the burdens of their Tenants, the neceſſities of their neighbours, and in their proportion ſupply them, and reconcile their enmities, and prevent their Law-

ſuits,

ſuits, or quickly end them, and in this glut of leiſure and diſemployment, let them ſet apart greater portions of their time for religion, and the neceſſities of their Souls.

12. Let the *women of noble birth* and great fortunes doe the ſame things in their proportions and capacities, nurſe their children, look to the affairs of the houſe, viſit poor cottages, and relieve their neceſſities, be curteous to the neighbourhood, learn in ſilence of their husbands, or their ſpiritual Guides, read good books, pray often, and ſpeak little, and *learn to doe good works for neceſſary uſes*; for by that phraſe S. *Paul* expreſſes the obligation of Chriſtian women to good houſwifery, and charitable proviſions for their family and neighbourhood.

13. Let all perſons of *all conditions* avoid all delicacy and niceneſs in their *clothing* or *diet*, becauſe ſuch ſoftneſs engages them upon great miſpendings of their time, while they dreſſe and combe out all their opportunities of their morning devotion, and half the daies ſeverity, and ſleep out the care and proviſion for their ſouls.

14. Let every one of every condition avoid *curioſity*, and all enquiry into things that concern them not. For all buſineſs in things that concern us not, is an imploying our time to no good of ours, and therefore not in order to a happy Eternity. In this account our neighbours neceſſities are not to be reckoned; for they concern us as one member is concerned in the grief of another; but going from houſe to houſe, tatlers, and buſiebodies, which are the canker and ruſt of idleneſs,

idleneſs, as idleneſs is the ruſt of time, are reproved by the Apoſtle in ſevere language, and forbidden in order to this exerciſe.

15. As much as may be, cut off all *impertinent and uſeleſſe imployments* of your life, unneceſſary and phantaſtick viſits, long waittings upon great perſonages, where neither duty, nor neceſſity, nor charity obliges us: all vain meetings, all laborious trifles, and whatſoever ſpends much time to no real, civil, religious, or charitable purpoſe.

16. Let not your *recreations* be laviſh ſpenders of your time, but chooſe ſuch which are healthful, ſhort, tranſient, recreative, and apt to refreſh you; but at no hand *dwell* upon them, or make them your *great imployment*: for he that ſpends his time in ſports, and calls it recreation, is like him, whoſe garment is all made of fringes, and his meat nothing but ſawces, they are healthleſs, chargeable and uſeleſſe. And therefore avoid ſuch games which require much time or long attendance; or which are apt to ſteal thy affections from more ſevere imployments. For to whatſoever thou haſt given thy affections, thou wilt not grudge to give thy time. Natural neceſſity and the example of S. *John* (who recreated himſelf with ſporting with a tame Partridge) teach us that it is lawful to relax and unbend our bow, but not to ſuffer it to be unready or unſtrung. *Caſſian. Collar. 24. c. 21.*

17. Set apart ſome portions of every day for *more ſolemn devotion* and religious imployment, which be *ſevere* in *obſerving*: and if variety of imployment, or prudent affairs, or civil ſociety preſſe upon you, yet ſo order

order thy *rule*, that the neceſſary parts of it be not omitted; and though juſt occaſions may make our prayers ſhorter, yet let nothing but a violent, ſudden and impatient neceſſity make thee upon any one day wholly to omit thy morning and evening devotions; which if you be forced to make very ſhort, you may ſupply and lengthen with ejaculations and ſhort retirements in the day time in the midſt of your imployment, or of your company.

Jer. 48. 10. 18. Doe not the *Work of God negligently* and idlely: let not thy heart be upon the world, when thy hand is lift up in prayer: and be ſure to prefer an action of religion in its place and proper ſeaſon before all worldly pleaſure, letting ſecular things (that may be diſpenſed with in themſelves) in theſe circumſtances wait upon the other; not like the Patriarch who ran from the Altar in S. *Sophia* to his ſtable in all his Pontificals, and in the midſt of his office, to ſee a Colt newly fallen from his beloved and much valued Mare *Phorbante*. More prudent and ſevere was that of Sir *Thomas More*, who being ſent for by the King when he was at his prayers in publick, returned anſwer, he would attend him when he had firſt performed his ſervice to the KING of Kings. And it did honour to *Ruſticus*, that when Letters from *Cæſar* were given to him, he refuſed to open them, till the Philoſopher had done his Lecture. In honoring God and doing his work, put forth all thy ſtrength, for of that time only thou mayeſt be moſt confident that it is gain'd, which is prudently and zealouſly ſpent in Gods ſervice.

Plutarch. de Curioſit.

19. When

19. When the *Clock ſtrikes*, or however elſe you ſhall meaſure the day, it is good to ſay a ſhort ejaculation every hour, that the parts and returns of devotion may be the meaſure of your time; and doe ſo alſo in all the *breaches* of thy ſleep, that thoſe ſpaces which have in them no direct buſineſs of the world may be filled with religion.

20. If by thus doing you have not ſecured your time by an early and forehanded care, yet be ſure by a timely diligence *to redeem the time*, that is, to be pious and religious in ſuch inſtances in which formerly you have ſinned, and to beſtow your time eſpecially upon ſuch graces, the contrary whereof you have formerly practiſed, doing actions of chaſtity and temperance with as great a zeal and earneſtneſs as you did once act your uncleanneſs: and then, by all arts to watch againſt your preſent and future dangers, from day to day ſecuring your ſtanding; this is properly *to redeem your time*, that is, to buy your ſecurity of it at the rate of any labour and honeſt arts.

Οἱ ἐν αὐτοῖς δυσχερεῖς ὅσοις ἡμάρτον ἐν περιπετείᾳ τῷ σώματι γίνεσθαι φέρουσι. Procop. 2. Vandal.

21. Let him that is moſt buſied ſet apart ſome *ſolemn time every year*, in which, for the time quitting all worldly buſineſs, he may attend wholly to faſting and prayer, and the dreſſing of his ſoul by confeſſions, meditations and attendances upon God; that he may make up his accounts, renew his vows, make amends for his careleſsneſſe, and retire back again from whence levity and the vanities of the world, or the importunity of temptations, or the diſtraction of ſecular affairs have carried him. 1 Cor. 7. 5.

22. In

22. In this we ſhall be much aſſiſted, and we ſhall finde the work more eaſie, if before we ſleep every night* we *examine the actions of the paſt day* with a particular ſcrutiny, if there have been any accident extraordinary: as, long diſcourſe, a Feaſt, much buſineſs, variety of company: If nothing but common hath happened, the leſſe examination will ſuffice: only let us take care that we ſleep not without ſuch a recollection of the actions of the day, as may repreſent any thing that is remarkable, and great, either to be the matter of ſorrow or thankſgiving: for other things, a general care is proportionable.

* Μηδ' ὕπνον μαλακοῖσιν ἐπ' ὄμμασι προσδέξασθαι
Πρὶν τρὶς ἡμερινῶν ἔργων τρὶς ἕκαστον ἐπελθεῖν.
Πῇ παρέβην, τί δ' ἔρεξα, τί μοι δέον οὐκ ἐτελέσθη.
Pythag Carm.

23. Let all theſe things be done *prudently and moderately*; not with ſcruple and vexation. For theſe are good advantages, but the particulars are not divine commandements; and therefore are to be uſed as ſhall be found expedient to every ones condition. For, provided that our duty be ſecured; for the degrees and for the inſtruments, every man is permitted to himſelf and the conduct of ſuch who ſhall be appointed to him. He is happy, that can ſecure every hour to a ſober or a pious imployment: but the duty conſiſts not ſcrupulouſly in minutes and half hours, but in greater portions of time; provided, that no minute be imployed in ſin, and the great portions of our time be ſpent in ſober imployment; and all the appointed daies and ſome portions of every day be allowed for Religion. In all the leſſer parts of time we are left to our own elections and prudent management,

nagement, and to the conſideration of the great degrees and differences of glory that are laid up in Heaven for us, according to the degrees of our care and piety and diligence.

The benefits of this exerciſe.

This exerciſe, beſides that it hath influence upon our whole lives, it hath a ſpecial efficacy for the preventing of 1. Beggerly ſins, that is, thoſe ſins which idleneſs and beggery uſually betray men to; ſuch as are lying, flattery, ſtealing, and diſſimulation. 2. It is a proper antidote againſt carnal ſins, and ſuch as proceed from fulneſs of bread and emptineſs of imployment. 3. It is a great inſtrument of preventing the ſmalleſt ſins and irregularities of our life, which uſually creep upon idle, diſimployed, and curious perſons. 4. It not only teaches us to avoid evil, but ingages us upon *doing good*, as the proper buſineſs of all our daies. 5. It prepares us ſo againſt *ſudden changes*, that we ſhall not eaſily be ſurpriſed at the ſudden coming of the day of the Lord: For he that is curious of his time, will not eaſily be unready and unfurniſhed. 1. 2. 3. 4. 5.

SECT. II.

The ſecond general inſtrument of holy Living: Purity of intention.

THat we ſhould intend and deſigne Gods glory in every action we doe, whether it be natural or choſen, is expreſſed by S. *Paul*, *Whether ye eat or drink, doe all to the glory of God*: Which rule, when we obſerve; 1 Cor. 10. 31.

every

every action of nature becomes religious, and every meal is an act of worſhip, and ſhall have its reward in its proportion, as well as an act of prayer. Bleſſed be that goodneſs and grace of God, which out of infinite deſire to glorifie and ſave mankinde, would make the very works of nature capable of becoming acts of virtue, that all our life time we may doe him ſervice.

This grace is ſo excellent, that it ſanctifies the moſt *common action* of our life, and yet ſo neceſſary, that without it the very beſt actions of our devotion are imperfect and vitious. For he that prayes out of cuſtome, or gives almes for praiſe, or faſts to be accounted religious, is but a Phariſee in his devotion, and a begger in his alms, and an hypocrite in his faſt. But a holy end ſanctifies all theſe, and all other actions which can be made holy, and gives diſtinction to them and procures acceptance.

For, as to know the end, diſtinguiſhes a Man from a Beaſt: ſo to chuſe a good end, diſtinguiſhes him from an evil man. *Hezekiah* repeated his good deeds upon his ſick bed, and obtained favour of God; but the Phariſee was accounted inſolent for doing the ſame thing; becauſe this man did it to upbraid his brother, the other to obtain a mercy of God. * *Zechariu*s queſtion'd with the Angel about his meſſage, and was made ſpeechleſſe for his incredulity; but the bleſſed Virgin *Mary* queſtioned too, and was blameleſſe; for ſhe did it to enquire after the *manner* of the thing;

* *Atticus eximiè ſi cœnat, lautus habetur,*
Et Rutilus, dem ns ——
Juven: Sat: 11.

thing; but he did not believe the *thing it ſelf*: He doubted of Gods power, or the truth of the Meſſenger; but ſhe only of her own incapacity. This was it which diſtinguiſhed the mourning of *David* from the exclamation of *Saul*: the confeſſion of *Pharaoh* from that of *Manaſſes*: the tears of *Peter* from the repentance of *Judas*: 'For the *Seneca.* 'praiſe is not in the deed done, but in the 'manner of its doing. If a man viſits his 'ſick friend, and watches at his pillow for 'charity ſake, and becauſe of his old affecti-'on, we approve it: but if he does it in hope 'of legacy, he is a Vulture, and only watches 'for the carkaſſe. The ſame things are honeſt 'and diſhoneſt: the *manner* of *doing them*, 'and the *end* of the deſigne makes the ſepa-'ration.

Holy intention is to the actions of a man that which the ſoul is to the body, or form to its matter, or the root to the tree, or the Sun to the World, or the Fountain to a River, or the Baſe to a Pillar: for without theſe the body is a dead trunk, the matter is ſluggiſh, the tree is a block, the world is darkneſs, the river is quickly drie, the pillar ruſhes into flatneſs and a ruine; and the action is ſinful, or unprofitable and vain. The poor Farmer that gave a diſh of cold water to *Artaxerxes* was rewarded with a golden goblet; and he that gives the ſame preſent to a *Diſciple in the name of a Diſciple* ſhall have a Crown: but if he gives water in deſpite when the Diſciple needs wine or a Cordial, his reward ſhal be to want that water to cool his tongue.

* But this Duty muſt be reduced to Rules.

Rules

Rules for our intentions.

1. In every action reflect upon *the end*; and in your undertaking it, consider *why* you doe it, and what you propound *to your self for a reward,* and *to your action as its end.*

2. Begin every action in the Name of the Father, of the Son, and of the Holy Ghost: the meaning of which is, that we be careful, that we doe not the action without the permission or warrant of God. 2. That we designe it to the glory of God, if not in the direct action, yet at least in its consequence; if not in the particular, yet at least in the whole order of things and accidents. 3. That it may be so blessed, that what you intend for innocent and holy purposes, may not by any chance or abuse, or misunderstanding of men be turned into evil, or made the occasion of sin.

3. Let every action of concernment be *begun with prayer,* that God would not only blesse the action, but sanctifie your purpose; and make an oblation of the action to God: holy and well intended actions being the best oblations and presents we can make to God; and when God is entitled to them, he will the rather keep the fire upon the Altar bright and shining.

4. In the prosecution of the action, renew and re-inkindle your purpose by *short ejaculations* to these purposes: [*Not unto us O Lord, not unto us, but unto thy Name let all praise be given:*] and consider, [*Now I am working the work of God: I am his servant, I am in a happy imployment, I am doing my Masters*

Masters buſineſs; I am not at my own diſpoſe, I am uſing his talents, and all the gain muſt be his:] for then be ſure, as the glory is his, ſo the reward ſhall be thine. If thou bringeſt his goods home with increaſe, he will make thee ruler over Cities.

5. Have a care that while the Altar thus ſends up a holy fume, thou doeſt not ſuffer the birds to come and carry away the Sacrifice: that is, let not that which began well, and was intended for Gods glory, *decline* and end in thy own praiſe, or temporal ſatisfaction, or a ſin. A ſtory told to repreſent the vileneſs of unchaſtity is well begun; but if thy female auditor be pleaſed with thy language, and begins rather to like thy perſon for thy ſtory, then to diſlike the crime: be watchfull, leſt this goodly head of gold deſcend in ſilver and braſſe, and end in iron and clay, like *Nebuchadnezzars* image; for from the *end* it ſhall have its name and reward.

Qui furatur ut mœchetur, mœchus eſt magis quàm fur. Ariſt. Eth.

6. If any *accidental event* which was not firſt intended by thee can come to paſſe, let it not be taken into thy purpoſes, nor at all be made uſe of; as if by telling a true ſtory you can doe an ill turn to your enemy, by no means doe it; but when the temptation is found out, turn all thine enmity upon that.

7. In every more ſolemn action of Religion, joyn together *many good ends*, that the conſideration of them may entertain all your affections, and that when any one ceaſes, the purity of your intention may be ſupported by another ſupply. He that faſts only to tame a rebellious body, when he is provided of a remedy

remedy either in Grace or Nature, may be tempted to leave off his fasting. But he that in his fast intends the mortification of every unruly appetite, an accustoming himself to bear the yoke of the Lord, a contempt of the pleasures of meat and drink, humiliation of all wilder thoughts, obedience, and humility, austerity and charity, and the convenience and assistance to devotion, and to doe an act of repentance; whatever happens, will have reason enough to make him to continue his purpose, and to sanctifie it. And certain it is, the more good ends are designed in an action, the more degrees of excellency the man obtains.

8. If any temptation to spoil your purpose happens in a religious duty, doe not presently *omit the action*, but rather strive to rectifie your intention and to mortifie the temptation. S. *Bernard* taught us this rule: For when the Devil observing him to preach excellently, and to doe much benefit to his hearers, tempted him to vain glory, hoping that the good man to avoid that, would cease preaching, he gave this answer only, *I neither began for thee, neither for thee will I make an end.*

9. In all actions which are of *long continuance*, deliberation and abode, let your holy and pious intention be *actual*, that is, that it be by a special prayer, or action, by a peculiar act of resignation or oblation given to God: but in smaller actions, and little things, and indifferent, fail not to secure a pious *habitual* intention, that is, that it be included within your general care, that no action

action have an ill end; and that it be comprehended in your general prayers, whereby you offer your ſelf and all you doe to Gods glory.

10. Call not *every temporal end*, a defiling of thy intention, but only, 1. When it contradicts any of the ends of God, or 2. When it is principally intended in an action of religion. For ſometimes a temporal end is part of our duty: and ſuch are all the actions of our calling, whether our imployment be religious or civil. We are commanded to provide for our family: but if the Miniſter of Divine offices ſhall take upon him that holy calling for covetous or ambitious ends, or ſhall not deſigne the glory of God principally and eſpecially, he hath polluted his hands and his heart; and the fire of the Altar is quenched, or it ſends forth nothing but the ſmoak of muſhromes, or unpleaſant gums. And it is a great unworthineſs to preferre the intereſt of a creature before the ends of God the Almighty Creator.

But becauſe many caſes may happen in which a mans *heart may deceive him*, and he may not well know what is in his own ſpirit; therefore by theſe following ſignes we ſhall beſt make a judgment *whether our intentions be pure, and our purpoſes holy.*

Signes of purity of intention.

1. It is probable our hearts are right with God, and our intentions innocent and pious, if we ſet upon actions of religion or civil life with an *affection proportioned* to the quality of the work; that we act our temporal affairs with

See Sect. 1. of this Chap Rule 18.

with a desire no greater then our necessity; and that in actions of religion we be zealous, active, and operative, so far as prudence will permit; but in all cases, that we value a religious design before a temporal; when otherwise they are in equal order to their several ends: that is, that whatsoever is necessary in order to our souls health be higher esteemed then what is for bodily; and the necessities, the indispensable necessities of the spirit be served before the needs of nature, when they are required in their several circumstances: Or plainer yet, when we choose any temporal inconvenience, rather then commit a sin, and when we choose to do a duty rather then to get gain. But he that does his recreation, or his merchandise cheerfully, promptly, readily and busily, and the works of religion slowly, flatly, and without appetite, and the spirit moves like *Pharaohs* chariots when the wheels were off, it is a signe that his heart is not right with God, but it cleaves too much to the world.

2. It is likely our hearts are pure, and our intentions spotlesse, when we are *not solicitous* of the *opinion* and censures of men; but only that we doe our duty, and be accepted of God. For our eyes will certainly be fixed there from whence we expect our reward: and if we desire that God should approve us, it is a signe we doe his work, and expect him our Pay-master.

3. He that does as well *in private* between God and his own soul *as in publick*, in Pulpits, in Theatres, and Market-places, hath given himself a good testimony that his purposes

poſes are full of honeſty, nobleneſs and integrity. For what *Helkanah* ſaid to the Mother of *Samuel*, Am not I better to thee then ten ſons? is moſt certainly verified concerning God: that he, who is to be our Judge, is better then ten thouſand witneſſes. But he, that would have his virtue publiſhed, ſtudies not virtue, but glory. 'He is not juſt, that 'will not be juſt without praiſe: but he is a 'righteous man that does juſtice, when to doe 'ſo, is made infamous: and he is a wiſe man 'who is delighted with *an ill name* that is '*well gotten*. And indeed that man hath a 'ſtrange covetouſneſs, or folly, that is not 'contented with this reward, that, *he hath* '*pleaſed God*. And ſee what he gets by it? 'He that does good works for praiſe, or ſe-'cular ends, ſells an ineſtimable jewel for a 'trifle; and that which would purchaſe Hea-'ven for him, he parts with for the breath of 'of the people, which at the beſt is but aire, 'and that not often wholſome.

Seneca *Ep:* 113.

S. Chryſ. *l.* 2. *de compun. cordis.*

S. Greg. *Moral.* 8. *cap.* 25.

4. It is well alſo when we are not ſollicitous or troubled concerning the *effect and event* of all our actions; but that being firſt by Prayer recommended to him, is left at his diſpoſe: for then in caſe the event be not anſwerable to our deſires, or to the efficacy of the inſtrument, we have nothing left to reſt in, but the honeſty of our purpoſes; which it is the more likely we have ſecured, by how much more we are indifferent concerning the ſucceſſe. S. *James* converted but eight perſons, when he preacht in *Spain*; and our bleſſed Saviour converted fewer, then his own Diſciples did: And if thy labours

prove unprosperous, if thou beest much troubled at that, it is certain thou didst not think thy self secure of a reward for your intention, which you might have done if it had been pure and just.

5. He loves *virtue* for Gods sake and its own, that loves and honours it *where ver* it is to be seen; but he that is *envious* or *angry* at a virtue that is not his own, at the perfection or excellency of his Neighbour, is not covetous of the virtue, but of its reward and reputation, and then his intentions are polluted. It was a great ingenuity in *Moses*, that wished *all the people* might be *prophets*; but if he had designed his own honour, he would have prophecied alone. But he that desires only that the work of God and religion shall go on, is pleased with it, who ever is the instrument.

6. He that *despises the world* and all its appendent vanities is the best Judge, and the most secured of his intentions, because he is the furthest removed from a temptation. Every degree of mortification is a testimony of the purity of our purposes, and in what degree we despise sensual pleasure, or secular honours, or worldly reputation, in the *same degree* we shall conclude our heart, right to religion and spiritual designes.

7. When we are *not sollicitous* concerning the *instruments* and *means* of our actions, but use those means which God hath laid before us, with resignation, indifferency and thankfulness, it is a good signe that we are rather intent upon the end of Gods glory, then our own conveniency or temporal satisfaction.

He

He that is indifferent whether he ſerve God in riches or in poverty, is rather a ſeeker of God, then of himſelf; and he that will throw away a good book, becauſe it is not curiouſly guilded, is more deſirous to pleaſe his eye, then to inform his underſtanding.

8. When a temporal end conſiſting with a ſpiritual, and pretended to be ſubordinate to it, happens to *fail* and be defeated, if we can *rejoice in* that ſo Gods glory may be ſecured, and the intereſts of religion; it is a great ſigne our hearts are right, and our ends prudently deſigned and ordered.

When our *intentions* are thus *ballanced*, regulated and diſcerned, we may conſider, 1. That *this exerciſe* is of ſo univerſal efficacy in the whole courſe of a holy life, that it is like the *ſoul to every* holy *action*, and muſt be provided for in every undertaking; and is of it ſelf alone ſufficient to make all natural and indifferent actions to be adopted into the family of religion.

2. That there are ſome actions, which are uſually reckoned as parts of our religion, which yet of themſelves are ſo relative and imperfect, that without the purity of intention they degenerate: and unleſſe they be directed and proceed on to thoſe purpoſes which God deſigned them to, they return into the family of common, ſecular, or ſinful actions. Thus *alms* are for *charity*: *faſting* for *temperance*: *prayer* is for *religion*: *humiliation* is for *humility*: *auſterity* or *ſufferance* is in order to the virtue of *patience*: and when theſe actions fail of their ſeveral ends, or are not directed to their own pur-

poſes, *alms* are miſpent; *faſting* is an impertinent trouble; *prayer* is but lip-labour; *humiliation* is but hypocriſie; *ſufferance* is but vexation; for ſuch were the *alms* of the Phariſee, the *faſt* of *Jezabel*, the *prayer* of *Judah* reproved by the Prophet *Iſaiah*, the *humiliation* of *Ahab*, the *martyrdom* of *Hereticks*; in which nothing is given to *God* but the body, or *the forms of Religion*, but the ſoul, and *the power of godlineſs* is wholly wanting.

3. We are to conſider that *no intention* can *ſanctifie* an *unholy* or unlawful action: *Saul* the King diſobeyed *Gods* commandment, and ſpared the cattel of *Amalek* to reſerve the beſt for ſacrifice: And *Saul* the Phariſee perſecuted the Church of *God* with a deſigne to doe *God* ſervice: and they that killed the Apoſtles had alſo good purpoſes, but they had unhallowed actions: 'When 'there is both truth in election and chari-'ty in the intention; when we go to *God* in waies of his own chooſing, or approving, then *our eye is ſingle*, and our hands are clean, and our hearts are pure. But when a man does evil that good may come of it, or good to an evil purpoſe, that man does like him that rowles himſelf in thorns that he may ſleep eaſily: he roſts himſelf in the fire, that he may quench his thirſt with his own ſweat; he turns his face to the Eaſt, that he may go to bed with the Sun. I end this with the ſaying of a wiſe Heathen. 'He is to be called evil that is good only 'for his own ſake: Regard not how full 'hands you bring to *God*, but how pure: 'Many ceaſe from ſin out of fear alone, 'not

S. Bern: lib de præcept.

Publius Mimus.

'not out of innocence or love of virtue, and they (as yet) are not to be called innocent, but timerous.

SECT. III.

The third general instrument of holy living: or the practise of the presence of God.

THat God is present in all places, that he sees every action, hears all discourses, and understands every thought, is no strange thing to a Christian ear, who hath been taught this doctrine, not only by *right reason*, and the consent of all the wise men in the world, but also by God himself in holy Scripture. [*Am I a God at hand (saith the Lord) and not a God afarre off? Can any hide himself in secret places that I shall not see him? (saith the Lord) Doe not I fill heaven and earth? Neither is there any creature that is not manifest in his sight: but all things are naked and open to the eyes of him with whom we have to doe; for in him we live and move and have our being.*] God is wholly in every place, included in no place, not bound with cords (except those of love) not divided into parts, not changeable into several shapes, filling heaven and earth with his present power, and with his never absent nature. So S. *Augustine* expresses this article. So that we may imagine GOD to be as the Aire and the Sea, and we all inclosed in his circle, wrapt up in the lap of his infinite nature, or as infants in the wombs of their pregnant Mothers: and we can no more

Jer. 23. 24.

Heb. 4. 13.

Acts 17. 28.

Lib. 7. de Civit. cap. 30.

be removed from the presence of God, then from our own being.

Several manners of the divine presence.

The presence of God is understood by us in several manners and to several purposes.

1. God is present *by his essence*, which because it is infinite cannot be contained within the limits of any place: and because he is of an essential purity, and spiritual nature, he cannot be undervalued by being supposed present in the places of unnatural uncleanness: because as the sun reflecting upon the mud of strands and shores is unpolluted in its beams: so is God not dishonoured when we suppose him in every of his Creatures, and in every part of every one of them, and is still as unmixt with any unhandsome adherence, as is the soul in the bowels of the body.

Θεὸς περιέχει τὸν βυθὸν τῆς θαλάσσης, μείζων ὢν πολλῷ τῶν ὅλων, ὥσπερ τῇ οὐσίᾳ, οὕτως καὶ δυνάμει. Resp: ad Orthod:

2. God is every where present *by his power*. He rouls the Orbs of Heaven with his hand, he fixes the Earth with his Foot, he guides all the Creatures with his Eye, and refreshes them with his influence: He makes the powers of Hell to shake with his terrours, and binds the Devils with his Word, and throws them out with his command; and sends the Angels on Embassies with his decrees: He hardens the joynts of Infants, and confirms the bones when they are fashioned beneath secretly in the earth: He it is that assists at the numerous productions of fishes, and there is not one hollowness in the bottom of the sea, but he shows himself to be Lord of it, by sustaining there the Creatures

tures that come to dwell in it: And in the wilderness, the Bittern and the Stork, the Dragon and the Satyr, the Unicorn and the Elk live upon his provisions, and revere his power, and feel the force of his Almightiness.

3. God is *more specially present* in some places by the several and more special manifestations of himself to extraordinary purposes: 1. *By glory*: Thus his seat is in Heaven; because there he sits incircled with all the outward demonstrations of his glory, which he is pleased to show to all the inhabitants of those his inward and secret Courts. And thus *they that die in the Lord* may be properly said to be *gone to God*; with whom although they were before, yet now they enter into his Courts, into the secret of his Tabernacle, into the retinue and splendor of his glory. *That* is called *walking* with God, but *this* is dwelling or being with him. *I desire to be dissolved and to be with Christ*, so said S. *Paul*. But this manner of the Divine presence is reserved for the elect people of God, and for their portion in their countrey.

4. God is *by grace and benediction* specially present *in holy places*, and in the solemn assemblies of his servants. If holy people meet in grots and dens of the earth, when persecution or a publick necessity disturbs the publick order, circumstance, and convenience, God fails not to come thither to them: but God is also by the same or a greater reason present there where they meet *ordinarily, by order, and publick authority*: There God is present ordinarily, that is, at every such Mat. 18. 20. Heb. 10. 25.

meeting. God will go out of his way to meet his Saints, when themselves are forced out of their way of order by a sad necessity: but else, Gods *usual way* is to be present in those places where his servants are appointed *ordinarily* to meet. But his presence there signifies nothing but his *readiness* to hear their prayers, to bless their persons, to accept their offices, and to like even the circumstance of orderly and publick meeting. For thither, the prayers of consecration, the publick authority separating it, and Gods love of order, and the reasonable customs of Religion, have in ordinary, and in a certain degree fixed this manner of his presence; and he loves to have it so.

1 King. 5. 9. Psal. 138. 1, 2.

5. God is *especially present* in the hearts of his people *by his holy Spirit*: and indeed the hearts of holy men are Temples in the truth of things, and in type and shadow they are Heaven it self. For God *reigns* in the hearts of his servants: *There is his Kingdom.* The power of grace hath *subdued* all his enemies: There is *his power.* They *serve* him night and day, and give him thanks and praise; that is *his glory*: This is the religion and worship of God in the Temple. The temple it self is the heart of man; Christ is the High Priest, who from thence sends up the incense of prayers, and joyns them to his own intercession, and presents all together to his Father; and the Holy Ghost by his dwelling there, hath also consecrated it into a Temple; and God dwels in our hearts by faith, and Christ by his Spirit, and the Spirit by his purities; so that we are also

1 Cor. 3 16. 2 Cor. 6. 16.

Cabinets

Cabinets of the Mysterious Trinity; and and what is this short of Heaven it self, but as infancy is short of manhood, and letters of words? The same state of life it is, but not the same age. It is *Heaven in a Looking-glasse*, (dark, but yet true) representing the beauties of the soul, and the graces of God, and the images of his eternal glory by the reality of a special presence.

6. God is especially present in the *consciences* of all persons, *good and bad, by way of testimony* and *judgment*: that is, he is there a remembrancer to call our actions to minde, a witness to bring them to judgment, and a Judge to acquit or to condemne. And although this manner of presence is in this life after the manner of this life, that is, imperfect, and we forget many actions of our lives; yet the greatest changes of our state of grace or sin, our most considerable actions are alwaies present, like Capital Letters to an aged and dim eye: and at the day of judgment God shall draw aside the cloud, and manifest this manner of his presence more notoriously, and make it appear, that he was an observer of our very thoughts; and that he onely laid those things by, which because we covered with dust and negligence they were not then discerned. But when we are risen from our dust and imperfection, they all appear plain and legible.

Now the consideration of this great truth is of a very universal use in the whole course of the life of a Christian. All the consequents and effects of it are universal. * He

that remembers that God stands a *witness* and a *judge*, beholding every secrecy; besides his impiety, must have put on impudence if he be not much restrained in his temptation to sin. 'For the greatest part of 'sins is taken away, if a man have a witness 'of his conversation: And he is a great de-'spiser of God who sends a Boy away when 'he is going to commit fornication, and yet 'will dare to doe it, though he knows God 'is present, and cannot be sent off: as if the 'eye of a little Boy were more awful, then 'the all-seeing eye of God. 'He is to be 'feared in publick, he is to be feared in pri-'vate: if you go forth, he spies you: if you 'go in, he sees you: when you light the 'candle, he observes you: when you put it 'out, then also God marks you: Be sure 'that while you are in his sight you behave 'your self as becomes so holy a presence. But if you will sin, retire your self wisely, and go where God cannot see: For no where else can you be safe. And certainly, if men would alwaies actually consider, and really esteem this truth, that God is the *great Eye* of the World, alwaies watching over our actions, and an *ever open Ear* to hear all our words, and an *unwearied Arm* ever lifted up to crush a sinner into ruine, it would be the readiest way in the world to make sin to cease from amongst the children of men, and for men to approach to the blessed estate of the Saints in Heaven, who cannot sin, for they alwaies walk in the presence and behold the face of God. * This instrument is to be reduced to practise according to the following Rules.

S. Aug: *de verbis Dom.* c. 3.

Rules

Rules of exercising this consideration.

1. Let this actual thought often return, that God is omnipresent filling every place, and say with *David, Whither shall I go from thy Spirit, or whither shall I flee from thy presence? If I ascend up into heaven, thou art there. If I make my bed in hell, thou art there, &c.* This thought by being frequent will make an *habitual dread* and reverence towards God, and fear in all thy actions: For it is a great necessity and ingagement to doe unblameably, when we act before that Judge, who is *infallible* in his sentence, *all-knowing* in his information, *severe* in his anger, *powerful* in his providence, and *intolerable* in his wrath and indignation. Psal 13. 7, 8. Boeth: *l.* 5. *de consol.*

2. In the beginning of actions of Religion, make an *act of adoration*, that is, solemnly worship God, and place thy self in Gods presence, and behold him with the eye of faith, and let thy desires actually fix on him as the object of thy worship, and the reason of thy hope, and the fountain of thy blessing. For when thou hast placed thy self before him, and kneelest in his presence, it is most likely, all the following parts of thy devotion will be answerable to the wisdom of such an apprehension, and the glory of such a presence.

3. Let *every thing you see*, represent to your spirit the presence, the excellency and the power of God, and let your conversation with the creatures lead you unto the Creator; for so shall your actions be done more frequently with an actual eye to Gods presence,

sence, by your often seeing him in the glasse of the creation. In the face of the Sun you may see Gods beauty: In the fire you may feel his heat warming: in the water his gentleness to refresh you: he it is that comforts your spirit when you have taken Cordials: it is the dew of Heaven that makes your field give you bread; and the breasts of God are the bottles that minister drink to your necessities. This Philosophy which is obvious to every mans experience, is a good advantage to our piety, and by this act of understanding, our wills are check'd from violence and misdemeanour.

4. In your retirement make *frequent Colloquies* or short discoursings between GOD and thy own soul. *Seven times a day doe I praise thee: and in the night season also I thought upon thee when I was waking.* So did *David*: and every act of complaint or thanksgiving, every act of rejoicing or of mourning, every petition and every return of the heart in these entercourses, is a going to GOD, an appearing in his presence, and a representing him present to thy spirit and to thy necessity. And this was long since by a spiritual person called, *a building to GOD a Chappel in our heart.* It reconciles *Martha*'s imployment with *Mary*'s Devotion; Charity, and Religion; the necessities of our calling, and the imployments of devotion. For thus in the midst of the works of your Trade, you may retire into your Chappel [your Heart] and converse with GOD by frequent addresses and returns.

5. Represent and offer to GOD, *acts of love*

ove and fear, which are the proper effects of this apprehenſion, and the proper exerciſe of this conſideration. For as GOD is every where preſent by his *power*, he calls for *reverence* and godly fear: As he is preſent to thee in all thy *needs*, and relieves them, he deſerves thy *love*; and ſince in every accident of our lives we finde one or other of theſe apparent, and in moſt things we ſee both, it is a proper and proportionate return, that to every ſuch demonſtration of GOD, we expreſſe our ſelves ſenſible of it by admiring the divine goodneſs, or trembling at his preſence, ever obeying him becauſe we love him, and ever obeying him becauſe we fear to offend him. This is that which *Enoch* did, who thus *walked with God*.

6. Let us remember that *God is in us*, and that we are in him: we are his workmanſhip, let us not deface it: we are in his preſence, let us not pollute it by unholy and impure actions. *God hath alſo wrought all our works in us*: and becauſe he rejoices in his own works, if we defile them, and make them unpleaſant to him, we walk perverſly with *God*, and he will walk crookedly toward us. Iſa 26. 12.

7. *God is in the bowels of thy brother*, refreſh them when he needs it, and then you give your alms *in the preſence of God, and to God*, and he feels the relief which thou provideſt for thy brother.

8. *God is in every place*; ſuppoſe it therefore to be a Church: and that decency of deportment and piety of carriage, which you

are

are taught by religion or by custome, or by civility and publick manners to use in Churches, the same *use in all places*: with this difference only, that in Churches let your deportment be religious in external forms and circumstances also; but there and every where let it be religious in abstaining from spiritual undecencies, and in readiness to doe good actions: that it may not be said of us, as God once complained of his people; *Why hath my beloved done wickedness in my house?*

er. 11. 15. cund. vulg. dit.

9. *God is in every creature*: be cruel towards none, neither abuse any by intemperance. Remember that the creatures and every member of thy own body is one of the lesser cabinets and receptacles of God. They are such which *God* hath blessed with his presence, hallowed by his touch, and separated from unholy use by making them to belong to his dwelling.

10. He walks as in the presence of *God*, that converses with him in frequent prayer and frequent communion, that runs to him in all his necessities, that asks counsel of him in all his doubtings, that opens all his wants to him, that weeps before him for his sins, that asks remedy and support for his weakness, that fears him as a Judge, reverences him as a Lord, obeys him as a Father, and loves him as a Patron.

The Benefits of this exercise.

The benefit of this consideration and exercise being universal upon all the parts of piety, I shall lesse need to specifie any particulars; but yet most properly this exercise of

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conſidering the divine preſence is, 1. an excellent *help to prayer*, producing in us reverence and awfulneſs to the divine Majeſty of *God*, and actual devotion in our offices. 1. 2. It produces a *confidence in God*, and fearleſneſs of our enemies, patience in trouble, and hope of remedy, ſince *God* is ſo nigh in all our ſad accidents, he is a diſpoſer of the hearts of men, and the events of things, he proportions out our trials, and ſupplies us with remedy, and where *his rod ſtrikes us, his ſtaffe ſupports us*: To which we may adde this, that God who is alwaies with us, is eſpecially *by promiſe* with us in *tribulation*, to turn the miſery into a mercy, and that our greateſt trouble may become our advantage by intitling us to a new manner of the Divine preſence. 2. 3. It is apt to produce *joy and rejoicing in God*; we being more apt to delight in the partners and witneſſes of our converſation; every degree of mutuall abiding and converſing being a relation and an endearment: we are of the ſame houſhold with God; he is with us in our natural actions to preſerve us, in our recreations to reſtrain us, in our publick actions to applaud or reprove us, in our private to obſerve us, in our ſleeps to watch by us, in our watchings to refreſh us: and if we walk with God in *all his waies* as he walks with us *in all ours*, we ſhall finde perpetual reaſons to enable us to keep that rule of God, *Rejoice in the Lord alwaies, and again I ſay rejoice.* And this puts me in minde of a ſaying of an old religious perſon, [There is one way of overcoming our ghoſtly enemies, ſpiritual mirth, *In vitam S. Antho:*

and

and a perpetual bearing of GOD in our mindes.] This effectively resists the Devil, and suffers us to receive no hurt from him.

4. 4. This exercise is apt also to *enkindle holy desires of the enjoyment* of *God*, because it produces joy when we doe enjoy him; The same desires that a weak man hath for a Defender, the sick man for a Physician, the poor for a Patron, the childe for his Father, the espoused Lover for her betrothed. 5. From the same fountain are apt to issue *humility of spirit*, apprehensions of our great distance and our great needs, our daily wants, and hourly supplies, admiration of Gods unspeakable mercies: It is the cause of great modesty and decency in our actions; it helps to recollection of minde, and restrains the scatterings and loosness of wandring thoughts; it establishes the heart in good purposes, and leadeth on to perseverance; it gains purity & perfection, (according to the saying of *God* to *Abraham*, *Walk before me, and be perfect*) holy fear, and holy love, and indeed every thing that pertains to holy living: when we see our selves placed in the *Eye of God*, who sets us on work and will reward us plenteously, to serve him with an *Eye-service* is very pleasing; for he also sees the heart: and the want of this consideration was declared to be the cause why Israel sinned so grievously, [*For they say the Lord hath forsaken the earth, and the Lord seeth not: therefore the land is full of blood, and the city full of perverseness.*] What a childe would doe in the eye of his Father, and a Pupil before his Tutor, and a Wife in the presence of her Husband, and a Servant

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Ezek. 9.9. Psal. 10.11.

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in the ſight of his Maſter, let us alwaies doe the ſame: for *we are made a ſpectacle to God, to Angels, and to men*; we are alwaies in the ſight and preſence of the All-ſeeing and Almighty God, who alſo is to us a Father, and a Guardian, a Husband, and a Lord.

Prayers and Devotions according to the religion and purpoſes of the foregoing Conſiderations.

I.

For grace to ſpend our time well.

O Eternal *God* who from all eternity doeſt behold and love thy own glories and perfections infinite, and haſt created me to doe the work of God, after the manner of men, and to ſerve thee in this generation, and according to my capacities; give me thy grace, that I may be a curious and prudent ſpender of my time, ſo as I may beſt prevent or reſiſt all temptations, and be profitable to the Chriſtian Common-wealth, and by diſcharging all my duty may glorifie thy Name. Take from me all ſlothfulneſs, and give me a diligent and an active ſpirit, and wiſdom to chooſe my imployment, that I may doe works proportionable to my perſon, and to the dignity of a Chriſtian, and may fill up all the ſpaces of my time with actions of religion and charity, that when the Devil aſſaults me, he may not finde me idle; and my deareſt Lord, at his ſudden coming may finde me buſie in lawful, neceſſary, and pious actions, improving my talent intruſted to me by thee my Lord, that I may enter into the joy of my Lord to partake of

of his eternal felicities, even for thy mercy ſake, and for my deareſt Saviours ſake. *Amen.*

¶ *Here follows the devotion of ordinary daies; for the right imployment of thoſe portions of time which every day muſt allow for religion.*

The firſt prayers in the Morning as ſoon as we are dreſſed.

¶ *Humbly and reverently compoſe your ſelf, with heart lift up to God and your head bowed, and meekly kneeling upon your knees, ſay the Lords Prayer: after which uſe the following Collects, or as many of them as you ſhall chooſe.*

Our Father which art in Heaven, &c.

I.

An act of adoration being the ſong that the Angels ſing in Heaven.

HOly, Holy, Holy, Lord God Almighty, which was, and is, and is to come: Heaven and Earth, Angels and Men, the Aire
Rev. 11. 17. and the Sea give glory, and honour, and thanks to him that ſitteth on the throne, who liveth for ever and ever. ✶ All the bleſſed ſpirits and ſouls of the righteous caſt their
& 5. 10. 13. crowns before the throne, and worſhip him that liveth for ever and ever. ✶ Thou art
Rev. 15 3. worthy, O Lord, to receive glory and honour, and power, for thou haſt created all things, and for thy pleaſure they are and were created. ✶ Great and marvellous are

thy

thy works, O Lord God Almighty: Juſt and true are thy waies, thou King of Saints. Thy wiſdom is infinite, thy mercies are glorious; and I am not worthy O Lord to appear in thy preſence before whom the Angels hide their faces. O Holy and Eternal Jeſus, Lamb of God, who wert ſlain from the beginning of the world, thou haſt redeemed us to God by thy blood out of every nation, and haſt made us unto our GOD Kings and Prieſts, and we ſhall reigne with thee for ever. Bleſſing, honour, glory and power be unto him that ſitteth on the throne, and to the Lamb for ever and ever. *Amen.*

II.

An act of thanksgiving being the ſong of David *for the Morning.*

SIng praiſes unto the Lord O ye ſaints of his, and give thanks to him for a remembrance of his holineſs. For his wrath indureth but the twinkling of an eye, and in his pleaſure is life: heavineſs may endure for a night, but joy cometh in the morning. Thou Lord haſt preſerved me this night from the violence of the ſpirits of darkneſs, from all ſad caſualties, and evil accidents, from the wrath which I have every day deſerved: thou haſt brought my ſoul out of hell, thou haſt kept my life from them that go down into the pit: thou haſt ſhewed me marvellous great kindneſs and haſt bleſſed me for ever: the greatneſs of thy glory reacheth unto the heavens, and thy truth unto the clouds. Therefore ſhall every good man ſing of thy praiſe without ceaſing, O my God I will give thanks unto thee for ever. *Allelujah.* *An*

III.

An act of oblation or presenting our selves to God for the day.

MOst Holy and Eternal God, Lord and Soveraigne of all the creatures, I humbly present to thy divine Majesty, my self, my soul and body, my thoughts and my words, my actions and intentions, my passions and my sufferings to be disposed by thee to thy glory, to be blessed by thy providence, to be guided by thy counsel, to be sanctified by thy Spirit, and afterwards that my body and soul may be received into glory: for nothing can perish which is under thy custody; and the enemy of souls cannot devour what is thy portion, nor take it out of thy hands. This day, O Lord, and all the daies of my life I dedicate to thy honour; and the actions of my calling to the uses of grace, and the religion of all my daies to be united to the merits and intercession of my holy Saviour Jesus, that in him and for him I may be pardoned and accepted. *Amen.*

IV.

An act of repentance or contrition.

FOr as for me, I am not worthy to be called thy servant, much lesse am I worthy to be thy son, for I am the vilest of sinners and the worst of men, a lover of the things of the world, and a despiser of the things of *God*, [*proud and envious, lustfull and intemperate*] greedy of sin, and impatient of reproof, desirous to seem holy, and negligent of being so, transported with interest, fool'd

with

with preſumption and falſe principles, diſturbed with anger, with a peeviſh and unmortified ſpirit, and diſordered by a whole body of ſin and death. Lord pardon all my ſins for my ſweeteſt Saviours ſake; thou who didſt die for me, Holy Jeſus, ſave me and deliver me, reſerve not my ſinnes to be punished in the day of wrath and eternal vengeance; but waſh away my ſins, and blot them out of thy remembrance, and purifie my ſoul with the waters of repentance and the blood of the croſſe, that for what is paſt thy wrath may not come out againſt me, and for the time to come I may never provoke thee to anger or to jealouſie. O juſt and dear *God* be pitiful and gracious to thy ſervant. *Amen.*

V.

The Prayer or Petition.

BLeſſe me gracious *God* in my calling to ſuch purpoſes as thou ſhalt chooſe for me, or imploy me in: Relieve me in all my ſadneſſes, make my bed in my ſickneſſe, give me patience in my ſorrows, confidence in thee, and grace to call upon thee in all temptations. O be thou my Guide in all my actions, my Protector in all dangers: give me a healthful body, and a clear underſtanding, a ſanctified, and juſt, a charitable, and humble, a religious and a contented ſpirit; let not my life be miſerable and wretched, nor my name ſtained with ſin and ſhame, nor my condition lifted up to a tempting and dangerous fortune; but let my condition be bleſſed, my converſation uſefull to my Neighbours and pleaſing to thee, that

that when my body ſhall lie down in its bed of darkneſs, my ſoul may paſſe into the Regions of light, and live with thee for ever through Jeſus Chriſt. *Amen.*

VI.

An act of interceſſion or prayer for others to be added to this, or any other office, as our devotion, or duty, or their needs ſhall determine us.

O God of infinite mercy, who haſt compaſſion on all men, and relieveſt the neceſſities of all that call to thee for help, hear the prayers of thy ſervant who is unworthy to ask any petition for himſelf, yet in humility and duty is bound to pray for others.

For the Church. ✶ O let thy mercy deſcend upon the whole Church, preſerve her in truth and peace, in unity and ſafety, in all ſtorms, and againſt all temptations and enemies, that ſhe offering to thy glory the never ceaſing ſacrifice of prayer and thankſgiving may advance the honour of her Lord, and be filled with his Spirit, and and partake of his glory. *Amen.*

For the King. ✶ In mercy remember the King, preſerve his perſon in health and honour, his crown in wealth and dignity, his kingdoms in peace and plenty, the Churches under his protection in piety and knowledge, and a ſtrict and holy religion: keep him perpetually in thy fear and favour, and crown him with glory and immortality. *Amen.*

For the Clergy. ✶ Remember them that miniſter about holy things, let them be clothed with righteouſneſs, and ſing with joyfulneſs. *Amen.*

✶ Bleſſe

★ Bleſſe thy ſervant [my Wife or Huſband] with health of body and of ſpirit. O let the hand of thy bleſſing be upon his [or her] head night and day, and ſupport him in all neceſſities, ſtrengthen him in all temptations, comfort him in all his ſorrows, and let him be thy ſervant in all changes, and make us both to dwell with thee for ever in thy favour, in the light of thy countenance, and in thy glories. *Amen.* *For Wife or Huſband.*

★ Bleſſe my children with healthful bodies, with good underſtandings, with the graces and gifts of thy Spirit, with ſweet diſpoſitions and holy habits, and ſanctifie them throughout in their bodies and ſouls and ſpirits, and keep them unblameable to the coming of the Lord Jeſus. *Amen.* *For our Children.*

★ Be pleaſed, O Lord, to remember my friends, all that have prayed for me, and all that have done me good [*here name ſuch whom you would ſpecially recommend:*] Doe thou good to them, and return all their kindneſs double into their own boſome, rewarding them with bleſſings, and ſanctifying them with thy graces, and bringing them to glory. *For Friends and Benefactors.*

★ Let all my family and kindred, my neighbours and acquaintance [*here name what other relation you pleaſe*] receive the benefit of my prayers, and the bleſſings of God; the comforts and ſupports of thy providence, and the ſanctification of thy Spirit. *For our Family.*

★ Relieve and comfort all the perſecuted and afflicted: ſpeak peace to troubled conſciences: ſtrengthen the weak: confirm the ſtrong: inſtruct the ignorant: deliver the oppreſſed from him that ſpoileth him, and relieve *For all in miſery.*

relieve the needy that hath no helper, and bring us all by the waters of comfort, and in the waies of righteouſneſs to the kingdom of reſt and glory, through Jeſus Chriſt our Lord. *Amen.*

To God the Father of our Lord Jeſus Chriſt, To the eternal Son that was incarnate and born of a Virgin, To the Spirit of the Father and the Son, be all honour and glory, worſhip and thankſgiving now and for ever. *Amen.*

Another form of prayer for the Morning.

In the Name of the Father, and of the Son, and of the Holy Ghoſt. Our Father, &c.

I.

MOſt glorious and eternal God, Father of mercy, and God of all comfort, I worſhip and adore thee with the loweſt humility of my ſoul and body, and give thee all thanks and praiſe for thy infinite and eſſential glories and perfections, and for the continual demonſtration of thy mercies upon me, upon all mine, and upon thy holy Catholick Church.

II.

I Acknowledge, dear God, that I have deſerved the greateſt of thy wrath and indignation; and that if thou hadſt dealt with me according to my deſerving, I had now at this inſtant been deſperately bewailing my miſeries in the ſorrows and horrors of a ſad eternity. But thy mercy triumphing over thy juſtice and my ſins, thou haſt ſtill continued

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to me life and time of repentance; thou haſt opened to me the gates of grace and mercy, and perpetually calleſt upon me to enter in and to walk in the paths of a holy life, that I might glorifie thee and be glorified of thee eternally.

III.

BEhold, O God, for this thy great and unſpeakable goodneſs; for the preſervation of me this night, and for all other thy graces and bleſſings I offer up my ſoul and body, all that I am, and all that I have, as a Sacrifice to thee and thy ſervice; humbly begging of thee to pardon all my ſins, to defend me from all evil, to lead me into all good, and let my portion be amongſt thy redeemed ones in the gathering together of the Saints, in the Kingdom of grace and glory.

IV.

GUide me, O Lord, in all the changes and varieties of the world, that in all things that ſhall happen, I may have an evenneſs and tranquillity of ſpirit; that my ſoul may be wholly reſigned to thy Divineſt will and pleaſure, never murmuring at thy gentle chaſtiſements and fatherly correction, never waxing proud and inſolent though I feel a torrent of comforts and proſperous ſucceſſes.

V.

FIx my thoughts, my hopes and my deſires upon Heaven and heavenly things; teach me to deſpiſe the world, to repent me deeply for my ſins; give me holy purpoſes of amendment, and ghoſtly ſtrength and aſſiſtances to perform faithfully whatſoever I ſhall

intend piously. Enrich my understanding with an eternal treasure of Divine truths, that I may know thy will; and thou who workest in us to will and to doe of thy good pleasure, teach me to obey all thy Commandments, to believe all thy Revelations, and make me partaker of all thy gracious promises.

VI.

TEach me to watch over all my waies, that I may never be surprised by sudden temptations or a careless spirit, nor ever return to folly and vanity. Set a watch, O Lord, before my mouth, and keep the door of my lips, that I offend in my tongue neither against piety nor charity. Teach me to think of nothing but thee, and what is in order to thy glory and service; to speak nothing but thee and thy glories; and to doe nothing but what becomes thy servant whom thy infinite mercy by the graces of thy holy Spirit hath sealed up to the day of Redemption.

VII.

LEt all my passions and affections be so mortified and brought under the dominion of grace, that I may never by deliberation and purpose, nor yet by levity, rashness, or inconsideration offend thy Divine Majestie. Make me such as thou wouldst have me to be: strengthen my faith, confirm my hope, and give me a daily increase of charity, that this day and ever I may serve thee according to all my opportunities and capacities; growing from grace to grace, till at last by thy mercies I shall receive the consummation and perfection of grace, even the glories

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of thy Kingdom in the full fruition of the face and excellencies of God the Father, the Son, and the holy Ghoſt: to whom be glory and praiſe, honour and adoration given by all Angels, and all Men, and all Creatures, now and to all eternity. *Amen.*

¶ *To this may be added the Prayer of Interceſſion for others whom we are bound to remember; which is at the end of the foregoing Prayer: or elſe you may take ſuch ſpecial prayers which follow at the end of the fourth Chapter* [for Parents, for Children, &c.]

After which conclude with this ejaculation,

Now and in all tribulation and anguiſh of ſpirit, in all dangers of ſoul and body, in proſperity and adverſity, in the hour of death, and in the day of judgment, holy, and moſt bleſſed Saviour Jeſus, have mercy upon me, ſave me and deliver me and all faithful people. *Amen.*

¶ *Between this and Noon uſually are ſaid the publick Prayers appointed by Authority: to which all the Clergie are obliged; and other devout perſons that have leiſure to accompany them.*

¶ *Afternoon, or at any time of the day. When a devout perſon retires into his cloſet for private Prayer, or ſpiritual exerciſes, he may ſay the following devotions.*

An exerciſe to be uſed at any time of the day.

IN the name of the Father, and of the Son, &c. Our Father, &c.

The Hymn collected out of the Psalms, recounting the excellencies and greatnesse of God.

O be joyful in God all ye lands: sing praises unto the honour of his Name, make his Name to be glorious. ✶ O come hither and behold the works of God, how wonderful he is in his doings toward the children of men.

He ruleth with his power for ever: He is the Father of the fatherlesse, and defendeth the cause of the widow, even God in his holy habitation.

He is the God that maketh men to be of one minde in a house, and bringeth the prisoners out of captivity: but letteth the runnagates continue in scarcenes.

It is the Lord that commandeth the waters; it is the glorious God that maketh the thunder. ✶ It is the Lord that ruleth the sea; the voice of the Lord is mighty in operation, the voice of the Lord is a glorious voice.

Let all the Earth fear the Lord, stand in awe of him all ye that dwell in the world: Thou shalt shew us wonderful things in thy righteousnes, O God of our salvation, thou that art the hope of all the ends of the Earth, and of them that remain in the broad Sea.

Glory be to the Father, &c.

Or this,

O Lord, thou art my God, I will exalt thee: I will praise thy Name, for thou hast done wonderful things: thy counsels of old are faithfulnes and truth, *Isa.* 25. 1.

Thou in thy strength setst fast the Mountains, and art girded about with power. Thou stillest

ſtilleſt the raging of the Sea, and the noiſe of his waves, and the madneſs of his people.

They alſo that remain in the uttermoſt parts of the Earth ſhall be afraid at thy tokens: thou that makeſt the out-goings of the morning and evening to praiſe thee.

O Lord God of Hoſts, who is like unto thee: thy truth moſt mighty Lord is on every ſide. Among the gods there is none like unto thee, O Lord, there is none that can doe as thou doeſt. ✶ For thou art great and doeſt wondrous things: thou art God alone.

God is very greatly to be feared in the councel of the Saints: and to be had in reverence of all them that are round about him.

Righteouſneſs and equity is in the habitation of thy ſeat: mercy and truth ſhall go before thy face. ✶ Glory and worſhip are before him: power and honour are in his Sanctuary.

Thou Lord art the thing that I long for: thou art my hope even from my youth: through thee have I been holden up ever ſince I was born: thou art he that took me out of my mothers womb: my praiſe ſhall be alwaies of thee.

Glory be to the Father, &c.

¶ *After this may be read ſome portion of holy Scripture out of the New Teſtament, or out of the ſapiential books of the Old.* viz: Proverbs, Eccleſiaſtes, &c. *becauſe theſe are of great uſe to piety and to civil converſation. Vpon which when you have a while meditated; humbly compoſing your ſelf upon your knees, ſay as followeth:*

Ejaculations.

My help ſtandeth in the Name of the Lord: who hath made Heaven and Earth.

Shew the light of thy countenance upon thy ſervant: and I ſhall be ſafe.

Doe well, O Lord, to them that be true of heart: and evermore mightily defend them.

Direct me in thy truth and teach me: for thou art my Saviour and my great Maſter.

Keep me from ſin and death eternal: and from my enemies viſible and inviſible.

Give me grace to live a holy life: and thy favour that I may die a godly and happy death.

Lord hear the prayer of thy ſervant: and give me thy holy Spirit.

The Prayer.

O Eternal God, mercifull and gracious, vouchſafe thy favour and thy bleſſing to thy ſervant: let the love of thy mercies, and the dread and fear of thy Majeſtie, make me careful and inquiſitive to ſearch thy will, and diligent to perform it, and to perſevere in the practiſes of a holy life, even till the laſt of my daies.

II.

KEep me, O Lord, for I am thine by creation; guide me, for I am thine by purchaſe, thou haſt redeemed me by the blood of thy Son: and love me with the love of a Father; for I am thy childe by adoption and grace: let thy mercy pardon my ſins, thy providence ſecure me from the puniſhments and evils I have deſerved, and thy care watch over me; that I may never any more offend thee:

thee: make me in malice to be a childe; but in understanding, piety, and the fear of God, let me be a perfect man in Christ, innocent and prudent, readily furnished and instructed to every good work.

III.

KEep me, O Lord, from the destroying Angel, and from the wrath of God: let thy anger never rise against me; but thy rod gently correct my follies and guide me in thy waies, and thy staffe support me in all sufferings and changes. Preserve me from fracture of bones, from noisome, infectious, and sharp sicknesses, from great violences of Fortune and sudden surprizes; keep all my senses intire till the day of my death; and let my death be neither sudden, untimely, nor unprovided: let it be after the common manner of men, having in it nothing extraordinary, but an extraordinary piety, and the manifestation of thy great and miraculous mercy.

IV.

LEt no riches ever make me forget my self; no poverty ever make me to forget thee: Let no hope or fear, no pleasure or pain, no accident without, no weakness within, hinder or discompose my duty, or turn me from the waies of thy Commandements. O let thy Spirit dwell with me for ever, and make my soul just and charitable, full of honesty, full of religion, resolute and constant in holy purposes, but inflexible to evil. Make me humble and obedient, peaceable and pious; let me never envy any mans good, nor deserve to be despised my self; and if I

be, teach me to bear it with meekneſs and charity.

V.

GIve me a tender conſcience; a converſation diſcreet, and affable, modeſt and patient, liberal and obliging; a body chaſte and healthful, competency of living according to my condition, contentedneſs in all eſtates, a reſigned will and mortified affections, that I may be as thou wouldſt have me, and my portion may be in the lot of the righteous, in the brightneſs of thy countenance, and the glories of eternity. *Amen.*

Holy is our God. ✶ Holy is the Almighty. ✶ Holy is the Immortal. Holy, holy, holy, Lord God of Sabaoth, have mercy upon me.

A form of Prayer for the Evening, to be ſaid by ſuch who have not time, or opportunity to ſay the publick Prayers appointed for this office.

I.

vening rayer. O Eternal God, Great Father of Men and Angels, who haſt eſtabliſhed the Heavens and the Earth in a wonderful order, making day and night to ſucceed each other: I make my humble addreſſe to thy Divine Majeſtie, begging of thee mercy and protection this night and ever. O Lord pardon all my ſins, my light and raſh words, the vanity and impiety of my thoughts, my unjuſt and uncharitable actions, and whatſoever I have tranſgreſſed againſt thee this day, or at any time before. Behold, O God, my ſoul is troubled in the remembrance of my ſins, it

the

the frailty and sinfulness of my flesh exposed to every temptation, and of it self not able to resist any: Lord God of mercy I earnestly beg of thee to give me a great portion of thy grace; such as may be sufficient, and effectual for the mortification of all my sins and vanities and disorders; that as I have formerly served my lust, and unworthy desires, so now I may give my self up wholly to thy service, and the studies of a holy life.

II.

BLessed Lord, teach me frequently and sadly to remember my sins; and be thou pleased to remember them no more: let me never forget thy mercies, and doe thou still remember to doe me good. Teach me to walk alwaies as in thy presence: Ennoble my soul with great degrees of love to thee; and consigne my spirit with great fear, religion and veneration of thy holy Name and laws; that it may become the great imployment of my whole life to serve thee, to advance thy glory, to root out all the accursed habits of sin, that in holiness of life, in humility, in charity, in chastity, and all the ornaments of grace, I may by patience wait for the coming of our Lord Jesus. *Amen.*

III.

TEach me, O Lord, to number my daies that I may apply my heart unto wisdom; ever to remember my last end, that I may not dare to sin against thee: Let thy holy Angels be ever present with me to keep me in all my waies from the malice and violence of the spirits of darkness; from evil company, and the occasions and opportunities

of evil, from periſhing in popular judgments, from all the waies of ſinful ſhame, from the hands of all mine enemies; from a ſinful life, and from deſpair in the day of my death: Then, O brighteſt Jeſu, ſhine glorioufly upon me, let thy mercies and the light of thy countenance ſuſtain me in all my agonies, weakneſſes and temptations. Give me opportunity of a prudent and ſpiritual Guide, and of receiving the holy Sacrament; and let thy loving Spirit ſo guide me in the waies of peace and ſafety, that with the teſtimony of a good conſcience, and the ſenſe of thy mercies and refreſhment, I may depart this life in the unity of the Church, in the love of God, and a certain hope of ſalvation through Jeſus Chriſt our Lord and moſt bleſſed Saviour. *Amen.*

Our Father, &c.

Another form of Evening Prayer, which may alſo be uſed at bed-time.

Our Father, &c.

Pſ. 121. I Will lift up my eyes unto the hills, from whence cometh my help.

My help cometh of the Lord, which made heaven and earth.

He will not ſuffer thy foot to be moved: he that keepeth thee will not ſlumber.

Behold, he that keepeth Iſrael ſhall neither ſlumber nor ſleep.

The Lord is thy keeper, the Lord is thy ſhade upon thy right hand.

The ſun ſhall not ſmite thee by day: neither the moon by night.

The

The Lord ſhall preſerve thee from all evil: he ſhall preſerve thy ſoul.

The Lord ſhall preſerve thy going out and thy coming in from this time forth for evermore.

Glory be to the Father, &c.

I.

VIſit I beſeech thee, O Lord, this habitation with thy mercy, and me with thy grace and ſalvation. Let thy holy Angels pitch their tents round about and dwell here, that no illuſion of the night may abuſe me, the ſpirits of darkneſs may not come neer to hurt me, no evil or ſad accident oppreſſe me: and let the eternal Spirit of the Father dwell in my ſoul and body, filling every corner of my heart with light and grace. Let no deed of darkneſs overtake me; and thy bleſſing moſt bleſſed GOD be upon me for ever, through Jeſus Chriſt our Lord. *Amen.*

II.

INto thy hands, moſt bleſſed Jeſu, I commend my ſoul and body, for thou haſt redeemed both with thy moſt precious blood. So bleſſe and ſanctifie my ſleep unto me, that it may be temperate, holy, and ſafe, a refreſhment to my wearied body to enable it ſo to ſerve my ſoul, that both may ſerve thee with a never failing duty. O let me never ſleep in ſin or death eternal, but give me a watchful and a prudent ſpirit, that I may omit no opportunity of ſerving thee, that whether I ſleep or wake, live or die, I may be thy ſervant and thy childe: that when the work of my life is done, I may reſt in the boſom of my

my Lord, till by the voice of the Archangel, the trump of God, I ſhall be awakened and called to ſit down and feaſt in the eternal ſupper of the Lamb. Grant this O Lamb of God, for the honour of thy mercies and the glory of thy name, O moſt merciful Saviour and Redeemer Jeſus. *Amen.*

III.

BLeſſed be the God and Father of our Lord Jeſus, who hath ſent his Angels, and kept me this day from the deſtruction that walketh at noon, and the arrow that flieth by day: and hath given me his Spirit to reſtrain me from thoſe evils to which my own weakneſſes, and my evil habits, and my unquiet enemies would eaſily betray me. Bleſſed and for ever hallowed be thy name for that never ceaſing ſhowre of bleſſing by which I live, and am content, and bleſſed, and provided for in all neceſſities, and ſet forward in my duty and way to heaven. ✶ Bleſſing, honour, glory and power, be unto him that ſitteth on the throne, and to the Lamb for ever and ever. *Amen.*

Holy is our God, ✶ Holy is the Almighty, Holy is the Immortal. Holy, holy, holy, Lord God of Sabaoth, have mercy upon me.

Ejaculations and ſhort meditations to be uſed in the Night when we wake.

Stand in awe and ſin not: commune with your own heart upon your bed, and be ſtill. I will lay me down in peace and ſleep: for thou Lord only makeſt me to dwell in ſafety.

O Father of Spirits and the God of all fleſh, have mercy and pity upon all ſick and dying

dying Christians, and receive the souls which thou hast redeemed returning unto thee.

Blessed are they that dwell in the heavenly Jerusalem: where there is no need of the Sun, neither of the Moon to shine in it: for the glory of God does lighten it, and the Lamb is the light thereof. And there shall be no night there, and they need no candle, for the Lord God giveth them light, and they shall reign for ever and ever. *Rev.* 21. 23.

Meditate on *Jacobs* wrastling with the Angel all night: be thou also importunate with God for a blessing, and give not over till he hath blessed thee.

Meditate on the Angel passing over the children of Israel, and destroying the Egyptians, for disobedience and oppression. Pray for the grace of obedience and charity, and for the divine protection.

Meditate on the Angel who destroyed in a night the whole army of the Assyrians for fornication. Call to minde the sins of thy youth, the sins of thy bed; and say with *David, My reins chasten me in the night season, and my soul refuseth comfort.* Pray for pardon and the grace of chastity.

Meditate on the agonies of Christ in the garden, his sadness and affliction all that night; and thank and adore him for his love that made him suffer so much for thee: and hate thy sins which made it necessary for the Son of God to suffer so much.

Meditate on the four last things. 1. The certainty of death. 2. The terrors of the day of Judgment. 3. The joyes of Heaven. 4. The pains of Hell: and the eternity of both.

Think

Thinke upon all thy friends which are gone before thee, and pray that God would grant to thee to meet them in a joyful reſurrection.

The day of the Lord will come as a thief in the night, in the which the heavens ſhall paſſe away with a great noiſe, and the elements ſhall melt with fervent heat, the earth alſo and the works that are therein ſhall be burnt up. Seeing then that all theſe things ſhall be diſſolved, what manner of perſons ought we to be in all holy converſation and godlineſs, looking for and haſtning unto the coming of the day of God? 2 *Pet.* 3. 10,11.

Lord in mercy remember thy ſervant in the day of Judgment.

Thou ſhalt anſwer for me, O Lord my God. In thee, O Lord have I truſted: let me never be confounded. *Amen.*

I Deſire the Chriſtian Reader to obſerve that all theſe offices or forms of Prayer (if they ſhould be uſed every day) would not ſpend above an hour and a half: but becauſe ſome of them are double (and ſo but one of them to be uſed in one day) it is much leſſe: and by affording to God one hour in 24, thou mayeſt have the comforts and rewards of devotion. But he that thinks this is too much, either is very buſie in the world, or very careleſſe of heaven. However, I have parted the Prayers into ſmaller portions that he may uſe which, and how many he pleaſe in any one of the forms.

Ad Sect. 2.

A Prayer for holy Intention in the beginning and purſuit of any conſiderable action, as Study, Preaching, &c.

O Eternal God, who haſt made all things for man, and man for thy glory, ſanctifie my body and ſoul, my thoughts and my intentions, my words and actions, that whatſoever I ſhall think, or ſpeak, or doe, may be by me deſigned to the glorification of thy Name, and by thy bleſſing it may be effective and ſucceſsful in the work of God, according as it can be capable. Lord turn my neceſſities into virtue, the works of nature into the works of grace, by making them orderly, regular, temperate, ſubordinate and profitable to ends beyond their own proper efficacy: And let no pride or ſelf-ſeeking, no covetouſneſs or revenge, no impure mixture or unhandſome purpoſes, no little ends and low imaginations pollute my ſpirit, and unhallow any of my words and actions: but let my body be a ſervant of my ſpirit, and both body and ſpirit ſervants of Jeſus, that doing all things for thy glory here, I may be partaker of thy glory hereafter through Jeſus Chriſt our Lord. *Amen.*

Ad Sect. 3.

A Prayer meditating and referring to the Divine preſence.

¶ *This Prayer is ſpecially to be uſed in temptation to private ſins.*

O Almighty God infinite and eternal, thou filleſt all things with thy preſence; thou art

art every where by thy essence and by thy power, in heaven by Glory, in holy places by thy grace and favour, in the hearts of thy servants by thy Spirit, in the consciences of all men by thy testimony and observation of us: Teach me to walk alwaies as in thy presence, to fear thy Majestie, to reverence thy wisdom and omniscience, that I may never dare to commit any undecency in the eye of my Lord and my Judge, but that I may with so much care and reverence demean my self, that my Judge may not be my accuser, but my Advocate: that I expressing the belief of thy presence here by careful walking, may feel the effects of it in the participation of eternal glory through Jesus Christ. *Amen.*

CHAP. II.
Of Christian Sobriety.

Sect. I.
Of sobriety in the general sense.

CHristian Religion in all its moral parts is nothing else but the Law of Nature and great Reason, complying with the great necessities of all the world, and promoting the great profit of all relations, and carrying us through all accidents of variety of chances to that end which God hath from eternal ages purposed for all that live according to it, and which he hath revealed in Jesus Christ: and according to the Apostles Arithmetick hath but these three

parts

parts of it: 1. Sobriety. 2. Justice. 3. Religion. *For the grace of God bringing salvation hath appeared to all men; teaching us that denying ungodliness and worldly lusts, we should live* 1. *Soberly*, 2. *Righteously, and* 3. *Godly in this present world, looking for that blessed hope and glorious appearing of the great God and our Saviour Jesus Christ.* The first contains all our deportment in our personal and private capacities, the fair treating of our bodies, and our spirits. The second enlarges our duty in all relations to our Neighbour. The third contains the offices of direct Religion, and entercourse with God. Tit 2. 11, 12.

Christian sobriety is all that duty that concerns our selves in the matter of *meat* and *drink* and *pleasures* and *thoughts*, and it hath within it, the duties of 1. *Temperance.* 2. *Chastity.* 2. *Humility.* 4. *Modesty.* 5. *Content.*

It is a using severity, denial, and frustration of our appetite when it grows unreasonable in any of these instances: the necessity of which we shall to best purpose understand, by considering the evil consequences of sensuality, effeminacy or fondness after carnal pleasures.

Evil consequents of Voluptuousness or Sensuality.

1. A longing after sensual pleasures is a dissolution of the spirit of a man, and makes it loose, soft, and wandring, unapt for noble, wise, or spiritual imployments; because the principles upon which pleasure is chosen and pursued, are sottish, weak, and unlearned,

Tu si animum vicisti, potius quàm animus te, est quod gaudeas:
Qui animum vincunt, quàm quos animus semper probiores cluent.
Trinum.

such

such as preferre the body before the soul, the appetite before reason, sense before the spirit, the pleasures of a short abode, before the pleasures of eternity.

2. The nature of sensual pleasure is vain, empty, and unsatisfying, biggest alwaies in expectation, and a meer vanity in the enjoying, and leaves a sting and thorn behinde it, when it goes off. Our laughing if it be loud and high commonly ends in a deep sigh, and all the instances of pleasure have a sting in the tail, though they carry beauty on the face and sweetness on the lip.

3. Sensual pleasure is a great abuse to the Spirit of a man; being a kinde of fascination or witchcraft, blinding the understanding and enslaving the will. And he that knows he is free-born or redeemed with the blood of the Son of God, will not easily suffer the freedom of his soul to be entangled and rifled.

Μόνον σκέψαι πόσα πωλεῖς τιμὼ σαυτῆ προαιρεσιν ὄνθρωπε εἰ μηδὲν ἄλλο, μὴ ὀλίγα αὐτιμὼ πωλήσης, Arrian: c. 2. l. 1.

4. It is most contrary to the state of a Christian, whose life is a perpetual exercise, a wrastling and a warfare, to which, sensual pleasure disables him, by yeilding to that enemy with whom he must strive if ever he will be crowned. And this argument the Apostle intimated: *He that striveth for masteries is temperate in all things: Now they doe it to obtain a corruptible crown, but we an incorruptipble.*

Θέλεις ὀλύμπια νικήσαι; Δεῖ σ' ὅλως κλεῖν, ἀνογκεσφορεῖν, ἀπέχεσθαι πάντων, γυμνάζεσθαι πρὸς ἀνάπαλιν, &c. Epist. c. 34.

1 Cor. 9. 25.

5. It is by a certain consequence the greatest impediment in the world to martyrdom; that being a fondness, this being a cruelty to the

the flesh: to which a Christian man arriving by degrees must first have crucified the lesser affections: for he that is overcome by little arguments of pain, will hardly consent to lose his life with torments.

Degrees of sobriety.

Against this voluptuousness, sobriety is opposed in *three degrees:*

1. *A despite or disaffection to pleasures*, or a resolving against all entertainment of the instances and temptations of sensuality, and it consists in the internal faculties of will and understanding, decreeing and declaring against them, disapproving and disliking them upon good reason, and strong resolution.

2. *A fight and actual warre* against all the temptations and offers of sensual pleasure in all evil instances and degrees; and it consists in prayer, in fasting, in cheap diet, and hard lodging, and laborious exercises, and avoiding occasions, and using all arts and industry of fortifying the Spirit, and making it severe, manly, and Christian.

3. *Spiritual pleasure* is the highest degree of *Sobriety*, and in the same degree in which we relish and are in love with spiritual delights, the hidden Manna, with the sweetnesses of devotion, with the joyes of thanksgiving, with rejoicings in the Lord, with the comforts of hope, with the deliciousness of charity and alms-deeds, with the sweetness of a good conscience, with the peace of meekness, and the felicities of a contented spirit: in the same degree we disrelish and loath the husks of swinish lusts, and the parings of the apples Apoc. 2. 17.

apples of *Sodom*: and the taſt of ſinful pleaſures is unſavoury as the Drunkards vomit.

Rules for ſuppreſſing voluptuouſneſs.

The precepts and advices which are of beſt and of general uſe in the curing of ſenſuality are theſe:

1. Accuſtom thy ſelf to cut off all ſuperfluity in the proviſions of thy life: for our deſires will enlarge beyond the preſent poſſeſſion ſo long as all the things of this world are unſatisfying: if therefore you ſuffer them to extend beyond the meaſures of neceſſity or moderated conveniency, they will ſtill ſwell: but you reduce them to a little compaſſe, when you make nature to be your limit. We muſt more take care that our deſires ſhould ceaſe, then that they ſhould be ſatisfied: and therefore reducing them to narrow ſcantlings and ſmall proportions, is the beſt inſtrument to redeem their trouble and prevent the dropſie, becauſe that is next to an univerſal denying them: it is certainly a paring off from them all unreaſonableneſs and irregularity. *For whatſoever covets unſeemly things, and is apt to ſwell to an inconvenient bulk, is to be chaſtened and tempered: and ſuch are ſenſuality, and a Boy, ſaid the Philoſopher.*

Deſideria tua parvo redime, hoc n. tantum curare debes ut deſinant. Senec.

L. 3. Eth: c. 12.

2. Suppreſſe your ſenſual deſires in their firſt approach: for then they are leaſt, and thy faculties and election are ſtronger; but if they in their weakneſs prevail upon thy ſtrengths, there will be no reſiſting them when they are increaſed, and thy abilities leſſened: *you ſhall ſcarce obtain of them to end, if you ſuffer them to begin.*

Facilius eſt initia affectuum prohibere, quàm impetum regere Senec. ep: 86.

3. Divert

3. Divert them with ſome laudable imployment, and take off their edge by inadvertency, or a not attending to them. For ſince the faculties of a man cannot at the ſame time with any ſharpneſs attend to two objects, if you imploy your ſpirit upon a book or a bodily labour, or any innocent and indifferent imployment, you have no room left for the preſent trouble of a ſenſual temptation. For to this ſenſe it was that *Alexander* told the Queen of *Caria*, that his Tutor *Leonidas* had provided two Cooks for him [Hard marches all night, and a ſmall dinner the next day:] theſe tamed his youthfull aptneſſes to diſſolution, ſo long as he eat of their proviſions. νυκτιπόρους, καὶ ὀλιγαρκίας.

4. Look upon pleaſures, not upon that ſide that is next the Sun, or where they look beauteouſly, that is, as they come towards you to be enjoyed; for then they paint, and ſmile, and dreſſe themſelves up in tinſel and glaſſe, gems and counterfeit imagery: but when thou haſt rifled and diſcompoſed them with enjoying their falſe beauties, and that they begin to go off, then behold them in their nakedneſs and wearineſs: See what a ſigh and ſorrow, what naked unhandſome proportions and a filthy carkaſſe they diſcover; and the next time they counterfeit, remember what you have already diſcovered, and be no more abuſed. And I have known ſome wiſe perſons have adviſed to cure the paſſions and longings of their children by letting them taſte of every thing they paſſionately

Voluptates abeuntes feſſas & pœnitentia plenas animis noſtris natura ſubjecit, quo minus cupide repetantur. Senec.

Læta venire Venus, triſtia abire ſolet.

nately fancied: for they ſhould be ſure to finde leſſe in it then they looked for, and the impatience of their being denied would be looſened and made ſlack; and when our wiſhings are no bigger then the thing deſerves, and our uſages of them according to our needs (which may be obtained by trying what they are, and what good they can doe us) we ſhall finde in all pleaſures ſo little entertainment, that the vanity of the poſſeſſion will ſoon reprove the violence of the appetite. And if this permiſſion be in innocent inſtances, it may be of good uſe: But *Solomon* tried it in all things, taking his fill of all pleaſures: and ſoon grew weary of them all. The ſame thing we may doe by reaſon which we doe by experience, if either we will look upon pleaſures as we are ſure they will look when they go off, after their enjoyment, or if we will credit the experience of thoſe men who have taſted them and loathed them.

5. Often conſider, and contemplate the joyes of heaven, that when they have filled thy deſires, which are the ſails of the ſoul, thou mayeſt ſteer onely thither, and never more look back to *Sodom*. And when thy ſoul dwels above, and looks down upon the pleaſures of the World, they ſeem like things at diſtance, little and contemptible, and men running after the ſatisfaction of their ſottiſh appetites ſeem fooliſh as fiſhes, thouſands of them running after a rotten worm that covers a deadly hook; or at the beſt but like children with great noiſe purſuing a bubble riſing from a wallnut-ſhel, which ends ſooner then the noiſe.

6. To

6. To this, the example of Chriſt and his Apoſtles, of *Moſes* and all the Wiſe men of all ages of the world will much help: who underſtanding how to diſtinguiſh good from evil, did chooſe a ſad and melancholy way to felicity, rather then the broad, pleaſant and eaſie path to folly and miſery.

But this is but the general. Its firſt particular is Temperance.

SECT. II.

Of Temperance in Eating and Drinking.

SObriety is the bridle of the paſſions of deſire, and Temperance is the bit and curb of that bridle, a reſtraint put into a mans mouth, a moderate uſe of meat and drink, ſo as may beſt conſiſt with our health, and may not hinder but help the works of the ſoul by its neceſſary ſupporting us, and miniſtring cheerfulneſs and refreſhment.

Ἐγκράτ[ια] ἐστὶ τῶν ἐπιθυμιῶν χαλινὸς ἢ χαλὶν τῶν ὀρέξεων.

Temperance conſiſts in the actions of the ſoul principally: for it is a grace that chooſes natural means in order to proper and natural and holy ends: It is exerciſed about eating and drinking, becauſe they are neceſſary: but therefore it permits the uſe of them only as they miniſter to lawful ends: It does not eat and drink for pleaſure, but for need, and for refreſhment, which is a part or a degree of need. I deny not but eating and drinking *may be*, and in healthful bodies *alwaies is* with pleaſure: becauſe there is in nature no greater pleaſure, then that all the appetites which God hath made ſhould be ſatisfied: and a man may chooſe a morſel that is pleaſant, the

the leſſe pleaſant being rejected as being leſſe uſeful, leſſe apt to nouriſh, or more agreeing with an infirm ſtomach, or when the day is feſtival, by order, or by a private joy. In all theſe caſes it is permitted to receive a more free delight, and to deſigne it too, as the leſſe principal: that is, that the chief reaſon why we chooſe the more delicious, be the ſerving that end for which ſuch refreſhments and choices are permitted. But when delight is the only end and reſts in it ſelf, and dwells there long, then eating and drinking is not a ſerving of God, but an inordinate action; becauſe it is not in the way to that end whither God directed it. But the chooſing of a delicate before a more ordinary diſh is to be done as other humane actions are, in which there are no degrees and preciſe natural limits deſcribed, but a latitude is indulged: it muſt be done moderately, prudently, and according to the accounts of wiſe, religious, and ſober men; and then God who gave us ſuch variety of creatures, and our choice to uſe which we will, may receive glory from our temperate uſe, and thankſgiving, and we may uſe them indifferently without ſcruple, and a making them to become ſnares to us, either by too licentious and ſtudied uſe of them, or too reſtrained and ſcrupulous fear of uſing them at all, but in ſuch certain circumſtances in which no man can be ſure he is not miſtaken.

But temperance in meat and drink is to be eſtimated by the following meaſures.

Meaſures

Measures of Temperance in Eating.

1. *Eat not before the time,* unleſſe neceſſity, or charity, or any intervening accident, which may make it reaſonable and prudent, ſhould happen. Remember it had almoſt coſt *Jonathan* his life becauſe he taſted a little honey before the ſun went down, contrary to the Kings commandment, and although a great need which he had, excuſed him from the ſin of gluttony, yet it is inexcuſable when thou eateſt before the uſual time, and thruſteſt thy hand into the diſh unſeaſonably, out of greedineſs of the pleaſure, and impatience of the delay.

2. *Eat not haſtily and impatiently,* but with ſuch decent and timely action, that your eating be a humane act, ſubject to deliberation and choice, and that you may conſider in the eating: whereas he that eats haſtily, cannot conſider particularly of the circumſtances, degrees, and little accidents and chances that happen in his meal; but may contract many little undecencies, and be ſuddenly ſurpriſed.

3. *Eat not delicately, or nicely*; that is, be not troubleſome to thy ſelf or others in the choice of thy meats, or the delicacy of thy ſauces. It was imputed as a ſin to the ſons of Iſrael, that they loathed Manna and longed for fleſh: *the quails ſtuck in their noſtrils, and the wrath of God fell upon them.* And for the manner of dreſſing, the ſons of *Eli* were noted of indiſcreet curioſity: they would not have the fleſh boiled, but raw that they might *roſt it with fire.* Not that it was a ſin to eat it, or

desire meat rosted; but that when it was appointed to be boiled, they refused it; which declared an intemperate and a nice palate. It is lawful in all senses to comply with a weak and a nice stomach: but not with a nice and curious palate. When our health requires it, that ought to be provided for; but not so, our sensuality and intemperate longings. *Whatsoever is set before you, eat*; if it be provided for you, you may eat it, be it never so delicate; and be it plain and common, so it be wholsom and fit for you, it must not be refused upon curiosity; for every degree of that, is a degree of intemperance.

Felix initium prior ætas contenta dulcibus arvis,
Faciléque sera solebat jejunia solvere glande.
Boeth: l. 1. de consol.
Arbuteos fœtus, montanáque fragra legebant.

Happy and innocent were the ages of our forefathers, who eat herbs and parched corn, and drank the pure stream, and broke their fast with nuts and roots; and when they were permitted flesh, eat it only dressed with hunger and fire; and the first sauce they had was bitter herbs, and sometimes bread dipt in vinegar. But in this circumstance moderation is to be reckoned in proportion to the present customs, to the company, to education, and the judgment of honest and wise persons, and the necessities of nature.

4. *Eat not too much*: load neither thy stomach nor thy understanding. *If thou sit at a bountiful table, be not greedy upon it, and say not there is much meat on it. Remember that a wicked Eye is an evil thing: and what is created more wicked then an eye? Therefore it weepeth upon every occasion. Stretch not thy hand whithersoever it looketh, and thrust it*

not

not with him into the dish. A very little is sufficient for a man well nurtured, and he fetcheth not his winde short upon his bed.

Signes and effects of Temperance.

We shall best know that we have the grace of Temperance by the following signs, which are as so many arguments to engage us also upon its study and practise.

1. A temperate man is modest; greedinesse is unmannerly and rude. And this is intimated in the advise of the son of *Sirach*. *When thou sittest amongst many reach not thy hand out first of all. Leave off first for manners sake, and be not unsatiable lest thou offend.* Eccles. 31. 17, 18.

* 2. Temperance is accompanied with gravity of deportment: greedinesse is garish, and rejoices loosly at the sight of dainties. *Cicero vocat temperantiam ornatum vitæ, in quo decorum illud & honestum situm est.*

* 3. Sound, but moderate sleep is its signe and its effect. *Sound sleep cometh of moderate eating: he riseth early and his wits are with him.* Verse 20. * 4. A spiritual joy and a devout prayer. * 5. A suppressed and seldom anger. * 6. A command of our thoughts & passions. * 7. A seldom returning, and a never prevailing temptation. * 8. To which adde, that a temperate person is not curious of sauces and deliciousnes. He thinks not much, and speaks not often of meat and drink; hath a healthful body, and long life, unlesse it be hindered by some other accident; whereas to gluttony, *the pain of watching and choler, the pangs of the belly* are continual company: And therefore *Stratonicus* said handsomly concerning the luxury of the *Rhodians*, 'They built Ibid.

'houſes as if they were immortal, but they 'feaſted as if they meant to live but a little 'while. And *Antipater* by his reproach of the old glutton *Demades* well expreſſed the baſeneſs of this ſin, ſaying, that *Demades* now old and alwaies a glutton, was like a ſpent ſacrifice, nothing left of him but his belly and his tongue, all the man beſides, is gone.

Plutarch: de cupid. divit.

Of Drunkenneſſe.

But I deſire that it be obſerved; that becauſe intemperance in eating is not ſo ſoon perceived by others as immoderate drinking, and the outward viſible effects of it are not either ſo notorious or ſo ridiculous, therefore gluttony is not of ſo great diſreputation amongſt men as drunkenneſs: yet according to its degree it puts on the greatneſs of the ſinne before God, and is moſt ſtrictly to be attended to, leſt we be ſurpriſed by our ſecurity and want of diligence; and the intemperance is alike criminal in both, according as the affections are either to the meat or drink. Gluttony is more uncharitable to the body, and drunkenneſs to the ſoul, or the underſtanding part of man; and therefore in Scripture is more frequently forbidden and declaimed againſt, then the other: and Sobriety hath by uſe obtained to ſignifie Temperance in drinking.

Drunkenneſs is an immoderate affection, and uſe of drink. That I call immoderate, that is beſides or beyond that order of good things, for which God hath given us the uſe of

of drink. The ends are; digeſtion of our meat, cheerfulneſs and refreſhment of our ſpirits, or any end of health; *beſides* which, if we go, or at any time *beyond* it, it is inordinate and criminal, it is the vice of drunkenneſs. It is forbidden by our bleſſed Saviour in theſe words: [*Take heed to your ſelves leſt at any time your hearts be overcharged with ſurfeiting and drunkenneſſe*] *Surfeiting*] that is the evil effects, the ſottiſhneſs and remaining ſtupidity of habitual, or of the laſt nights *drunkenneſſe*. For Chriſt forbids both the actual and the habitual intemperance; not only the effect of it, but alſo the affection to it: for in both there is ſin. He that drinks but little, if that little make him drunk, and if he know beforehand his own infirmity, is guilty of *ſurfeiting*, not of *drunkenneſſe*. But he that drinks much and is ſtrong to bear it, and is not deprived of his reaſon violently, is guilty of the ſin of *drunkenneſſe*. It is a ſinne not to prevent ſuch uncharitable effects upon the body and underſtanding: And therefore a man that loves not the drink is guilty of *ſurfeiting*, if he does not watch to prevent the evil effect: and it is a ſin, and the greater of the two, inordinately to love or to uſe the drink, though the *ſurfeiting*, or violence doe not follow. Good therefore is the counſel of the ſon of *Syrach: Shew not thy valiantneſs in wine; for wine hath deſtroyed many.* Luke 21.34

Κεφαλὴ ἀπὸ φωλεγμασίας aut ἀπὸ χθὲς ἀνανηψίας. Schol: in Ariſtoph:

Idem fere apud Plutarch: vinolentia animi quandam remiſſionem & levitatem, ebrietas futilitatem ſignificat. Plutarch. de garrul.

Eccluſ. 31.25.

Evil consequents to drunkenness.

Prov. 23. 29. Eccles. 31. 20. The evils and sad consequents of drunkenesse (the consideration of which are as so many arguments to avoid the sin) are to this sense reckoned by the writers of holy Scripture; and other wise personages of the world. 1. It causeth woes and mischief, wounds and sorrow, sin and shame*; it maketh bitterness of spirit, brawling and quarrelling, it increaseth rage and lesseneth strength, it maketh red eyes, and a loose and babling tongue. 2. It particularly ministers to lust, and yet disables the body; so that in effect it makes man wanton as a Satyr, and impotent as age: And *Solomon* in enumerating the evils of this vice adds this to the account: *Thine eyes shall behold strange women; and thy heart shall utter perverse things:* as if the drunkard were only desire, and then impatience, muttering and enjoying like an Eunuch imbracing a woman. 3. It besots and hinders the actions of the understanding, making a man brutish in his passions, and a fool in his reason; and differs nothing from madnesse, but that it is voluntary, and so is an equal evil in nature, and a worse in manners. 4. It takes off all the guards, and lets loose the reins of all those evils to which a man is by his nature, or by his evil customs inclined, and from which he is restrained by reason and severe principles. Drunkennesse calls off the Watch-men from their towers, and then all the evils that can proceed

* *Multa facinora sunt ebrii quæ postea sobrios pudet.* Senec.

Insaniæ comes est ira, contubernalis ebrietas. Plutarch:

—— *Corpus onustum*
Hesternis vitiis animam quoque prægravat. Horat.

Ebrietas est voluntaria insania. Senec.

proceed from a looſe heart, and an untied tongue, and a diſſolute ſpirit, and an unguarded, unlimited will, all that we may put upon the accounts of drunkenneſs. 5. It extinguiſheth and quenches the Spirit of God: for no man can be filled with the Spirit of God and with wine at the ſame time; And therefore Saint *Paul* makes them excluſive of each other. *Be not drunk with wine wherein is exceſſe, but be filled with the Spirit:* And ſince *Joſephs* cup was put into *Benjamins* ſack, no man hath a divining goblet. 6. It opens all the Sanctuaries of Nature, and diſcovers the nakedneſſe of the ſoul, all its weakneſſes and follies; it multiplies ſins and diſcovers them; it makes a man uncapable of being a private friend, or a publick Counſeller. 7. It taketh a mans ſoul into ſlavery and impriſonment more then any vice whatſoever, becauſe it diſarms a man of all his reaſon and his wiſdom, whereby he might be cured, and therefore commonly grows it upon him with age: a drunkard being ſtill more a fool and leſſe a man. I need not adde any ſad examples, ſince all ſtory and all ages have too many of them. *Amnon* was ſlain by his brother *Abſalom*, when he was warm and high with wine. *Simon* the High Prieſt and two of his ſons were ſlain by their brother at a drunken feaſt. *Holofernes* was drunk when *Judith* ſlew him: and all the great things that *Daniel* ſpake of *Alexander* were drowned with the ſurfeit of one nights intempe-

Ephes. 5. 18.

Οἶνός τε πρὸς μελιήδης ὅστε μὴ ἄλλος
Βλάπτει ὃς ἂν μὲν χανδὸν ἐλὴ μὴδ' αἶσιμα πίῃ.
Homer.

Prov 31. 4.
Οὐκ εἰσὶ ὄμβροι ἐν ἀνθρώποις ἐν ἂν ἀκρατῶς ὃς ἐχὶ σβλῶ ὄσι τὸ πνεῦμα κλύειν.
Philem.

Alexandri intemperantia bibendi

& ille Herculanus ac fatalis ſcyphus perdidit.

rance: and the drunkenneſs of *Noah* and *Lot* are upon record to eternal ages, that in thoſe early inſtances, and righteous perſons and leſſe criminal drunkenneſs then is that of Chriſtians in this period of the world, God might ſhow that very great evils are prepared to puniſh this vice; no leſſe then ſhame, and ſlavery, and inceſt, the firſt upon *Noah*, the ſecond upon one of his ſons, and the third in the perſon of *Lot*.

Signes of drunkenneſſe.

But if it be enquired concerning the periods and diſtinct ſignifications of this crime, and when a man is ſaid to be drunk? To this I anſwer, That drunkenneſſe is in the ſame manner to be judged as ſickneſs. As every ilneſſe or violence done to health in every part of its continuance is a part or degree of ſickneſſe: ſo is every going off from our natural and common temper and our uſual ſeverity of behaviour, a degree of drunkenneſs. He is not onely drunk that can drink no more; for few are ſo; but he hath ſinned in a degree of drunkenneſs who hath done any thing towards it beyond his proper meaſure. But its parts and periods are uſually thus reckoned: 1. Apiſh geſtures, 2. Much talking. 3. Immoderate laughing. 4. Dulneſs of ſenſe. 5. Scurrility, that is, wanton, or jeering, or abuſive language. 6. An uſeleſſe underſtanding. 7. Stupid ſleep. 8. Epilepſies, or fallings, and reelings and beaſtly vomitings. The leaſt of theſe, even when the tongue begins to be untied, is a degree of drunkenneſs.

But

But that we may avoid the ſin of intemperance in meats and drinks, beſides the former rules of meaſures, theſe counſels alſo may be uſeful.

Rules for obtaining Temperance.

1. Be not often preſent at feaſts, nor at all in diſſolute company, when it may be avoided; for variety of pleaſing objects ſteals away the heart of man: and company is either violent or enticing; and we are weak or complying, or perhaps deſirous enough to be abuſed. But if you be unavoidably or indiſcreetly ingaged, let not miſtaken civility or good nature engage thee, either to the temptation of ſtaying (if thou underſtandeſt thy weakneſs) or the ſin of drinking inordinately.

2. Be ſevere in your judgment concerning your proportions, and let no occaſion make you enlarge farre beyond your ordinary. For a man is ſurpriſed by parts; and while he thinks one glaſſe more will not make him drunk, that one glaſſe hath diſabled him from well diſcerning his preſent condition and neighbour danger: *While men think themſelves wiſe they become fools*: they think they ſhall taſt the aconite and not die, or crown their heads with juice of poppie and not be drowſie; and if they drink off the whole vintage, ſtill they think they can ſwallow another goblet. ⋆ But remember this, when ever you begin to conſider whether you may ſafely take one draught more, it is then high time to give over: let that be accounted a ſigne late enough to break off ⋆

Seneca ep. 83. Chi ha bevuto tutto il mare, può bere anche un mare.

for every reaſon to doubt, is a ſufficient reaſon to part the company.

3. Come not to table but when thy need invites thee: and if thou beeſt in health, leave ſomething of thy appetite unfilled, ſomething of thy natural heat unimployed, that it may ſecure thy digeſtion, and ſerve other needs of nature or the ſpirit.

4. Propound to thy ſelf (if thou beeſt in a capacity) a conſtant rule of living, of eating and drinking; which though it may not be fit to obſerve ſcrupulouſly, leſt it become a ſnare to thy conſcience, or indanger thy health upon every accidental violence: yet let not thy rule be broken often nor much, but upon great neceſſity and in ſmall degrees.

Nil intereſt ſaveas ſceleri, an illud facias. Senec:

5. Never urge any man to eat or drink beyond his own limits, and his own deſires. He that does otherwiſe is drunk with his brothers ſurfeit, and reels and falls with his intemperance, that is, the ſin of drunkenneſs is upon both their ſcores, they both lie wallowing in the guilt.

6. Uſe S. *Pauls* inſtruments of Sobriety. *Let us who are of the day be ſober, putting on the breſtplate of faith and love, and for an helmet the hope of ſalvation.* Faith, Hope and Charity are the beſt weapons in the world to fight againſt intemperance. The faith of the Mahometans forbids them to drink wine, and they abſtain religiouſly, as the ſons of *Rechab*: and the faith of Chriſt forbids drunkenneſs to us; and therefore is infinitely more powerful to ſuppreſſe this vice, when we remember that *we are Chriſtians*, and to abſtain

abſtain from drunkenneſſe and gluttony is part of the Faith and Diſcipline of Jeſus, and that with theſe vices, neither our love to God, nor our hopes of heaven can poſſibly conſiſt; and therefore when theſe enter the heart, the other goes out at the mouth: for this is the Devil that is caſt out by faſting and prayer, which are the proper actions of theſe graces.

7. As a purſuance of this Rule, it is a good advice, that as we begin and end all our times of eating with prayer and thankſgiving: ſo at the meal we remove and carry up our minde and ſpirit to the Celeſtial table, often thinking of it, and often deſiring it; that by enkindling thy deſire to Heavenly banquets, thou mayeſt be indifferent and leſſe paſſionate for the Earthly.

8. Mingle diſcourſes pious, or in ſome ſenſe profitable, and in all ſenſes charitable and innocent, with thy meal, as occaſion is miniſtred.

9. Let your drink ſo ſerve your meat, as your meat doth your health; that it be apt to convey and digeſt it, and refreſh the ſpirits; but let it never go beyond ſuch a refreſhment as may a little lighten the preſent load of a ſad or troubled ſpirit; never to inconvenience, lightneſs, ſottiſhneſs, vanity, or intemperance: and know that the looſing the bands of the tongue, and the very firſt diſſolution of its duty, is one degree of the intemperance.

10. In all caſes be careful that you be not brought under the power of ſuch things which otherwiſe are lawful enough in the uſe.

uſe. *All things are lawful for me, but I will not be brought under the power of any thing,* ſaid S. *Paul.* And to be perpetually longing, and impatiently deſirous of any thing, ſo that a man cannot abſtain from it, is to loſe a mans liberty, and to become a ſervant of meat and drink, or *ſmoke*: And I wiſh this laſt inſtance were more conſidered by perſons who little ſuſpect themſelves guilty of intemperance, though their deſires are ſtrong and impatient, and the uſe of it perpetual and unreaſonable to all purpoſes, but that they have made it habitual, and neceſſary as intemperance it ſelf is made to ſome men.

11. Uſe thoſe advices which are preſcribed as inſtruments to ſuppreſſe voluptuouſneſſe in the foregoing Section.

SECT. III.

Of Chaſtity.

READER ſtay, and read not the advices of the following Section, unleſſe thou haſt a chaſte ſpirit, or deſireſt to be chaſte, or at leaſt art apt to conſider whether you ought or no. For there are ſome ſpirits ſo Atheiſtical, and ſome ſo wholly poſſeſſed with a ſpirit of uncleanneſſe, that they turn the moſt prudent and chaſte diſcourſes into dirt and filthy apprehenſions: like cholerick ſtomacks changing their very Cordials and medicines into bitterneſſe; and in a literal ſenſe turning the grace of God into wantonneſs: *They ſtudy caſes of conſcience in the matter of carnal ſins, not to avoid, but to learn waies how to offend God and pollute their own ſpirits: and*

and ſearch their houſes with a Sun-beam, that they may be inſtructed in all the corners of naſtineſs. I have uſed all the care I could, in the following periods, that I might neither be wanting to aſſiſt thoſe that need it, nor yet miniſter any occaſion of fancy or vainer thoughts to thoſe that need them not. If any man will ſnatch the pure taper from my hand, and hold it to the Devil, he will only burn his own fingers, but ſhall not rob me of the reward of my care and good intention, ſince I have taken heed how to expreſſe the following duties, and given him caution how to read them.

CHaſtity is that duty which was myſtically intended by GOD in the Law of Circumciſion. It is the circumciſion of the heart, the cutting off *all ſuperfluity of naughtineſſe*, and a ſuppreſſion of all irregular deſires in the matter of ſenſual or carnal pleaſure. I call all deſires irregular and ſinful that are not ſanctified; 1. By the holy inſtitution, or by being within the protection of marriage. 2. By being within the order of nature. 3. By being within the moderation of Chriſtian modeſty. *Againſt the firſt* are, fornication, adultery, and all voluntary pollutions of either ſex. *Againſt the ſecond* are all unnatural luſts, and inceſtuous mixtures. *Againſt the third* is all immoderate uſe of permitted beds; concerning which, judgment is to be made as concerning meats and drinks; there being no certain degree of frequency or intenſion prefcribed to all perſons, but it is to be ruled as the other actions of a man, by proportion,

proportion to the end, by the dignity of the perſon in the honour and ſeverity of being a Chriſtian, and by other circumſtances, of which I am to give account.

Chaſtity is that grace which forbids and reſtrains all theſe, keeping the body and ſoul pure in that ſtate in which it is placed by God, whether of the ſingle or of the married life. Concerning which our duty is thus deſcribed by S. *Paul*: [*For this is the will of God, even your ſanctification, that ye ſhould abſtain from fornication: that every one of you ſhould know how to poſſeſſe his veſſel in ſanctification and honour: Not in the luſt of concupiſcence, even as the Gentiles which know not God.*

1 Theſſ. 3. 4. 5.

Chaſtity is either *abſtinence* or *continence*. *Abſtinence* is that of Virgins or Widows: *Continence* of married perſons. *Chaſte marriages* are honourable and pleaſing to God: *Widowhood* is pitiable in its ſolitarineſs and loſſe, but amiable and comely when it is adorned with gravity and purity, and not ſullied with remembrances of the paſſed licenſe, nor with preſent deſires of returning to a ſecond bed. But *Virginity* is a life of Angels, the enamel of the ſoul, the huge advantage of religion, the great opportunity for the retirements of devotion: and being empty of cares, it is full of prayers: being unmingled with the world, it is apt to converſe with God: and by not feeling the warmth of a too forward and indulgent nature, flames out with holy fires, till it be burning like the Cherubim and the moſt extaſied order of holy and unpolluted Spirits.

Virginitas eſt in carne corruptibili incorruptionis perpetua meditatio. S. Aug. l. de Virg. c. 13.

Natural

Natural virginity of it ſelf is not a ſtate more acceptable to God: but that which is choſen and voluntary in order to the conveniences of Religion and ſeparation from worldly incombrances, is therefore better then the married life; not that it is more holy, but that it is a freedom from cares, an opportunity to ſpend more time in ſpiritual imployments; it is not allayed with buſineſſes and attendances upon lower affairs: and if it be a choſen condition to theſe ends; it containeth in it a victory over luſts, and greater deſires of Religion, and ſelf-denial, and therefore is more excellent then the married life, in that degree in which it hath greater religion, and a greater mortification, a leſſe ſatisfaction of natural deſires, and a greater fulneſs of the ſpiritual: and juſt ſo is to expect that little coronet or ſpecial reward which God hath prepared (extraordinary and beſides the great Crown of all faithful ſouls) for thoſe *who have not defiled themſelves with women, but follow the* Virgin *Lamb for ever.* Apoc. 14. 4. Iſa. 56. 45.

But ſome married perſons even in their marriage doe better pleaſe God then ſome Virgins in their ſtate of virginity: They by giving great example of conjugal affection, by preſerving their faith unbroken, by educating children in the fear of God, by patience and contentedneſs, and holy thoughts and the exerciſe of virtues proper to that ſtate, doe not only pleaſe God, but doe it in a higher degree then thoſe Virgins whoſe piety is not anſwerable to their great opportunities and advantages.

How-

However, married perſons, and Widows, and Virgins are all ſervants of God and coheirs in the inheritance of Jeſus, if they live within the reſtraints and laws of their particular eſtate, chaſtely, temperately, juſtly, and religiouſly.

The evil conſequents of Uncleanneſs.

The bleſſings and proper effects of chaſtity we ſhall beſt underſtand by reckoning the evils of uncleanneſs and carnality.

1. Uncleanneſs of all vices is the moſt ſhameful. Prov. 6. 23. *The eye of the adulterer waiteth for the twilight, ſaying; No eye ſhall ſee me: and diſguiſeth his face.* Iob 24. 15. *In the dark they dig through houſes which they had marked for themſelves in the day time: they know not the light: for the morning is to them as the ſhadow of death.* ἅπαξ εἰδῶν. *He is ſwift as the waters; their portion is curſed in the earth, he beholdeth not the way of the vineyards.* Shame is the eldeſt daughter of Uncleanneſs.

2. The appetites of uncleanneſs are full of cares and trouble, and its fruition is ſorrow and repentance. Hoſ. 6. *The way of the adulterer is hedged with thorns:* full of fears and jealouſies, burning deſires and impatient waitings, tediouſneſs of delay, and ſufferance of affronts, and amazements of diſcovery.

Appetitus fornicationis anxietas eſt: ſatietas verò pœnitentia. S. Hieron:

3. Moſt of its kinds are of that condition, that they involve the ruine of two ſouls: and he that is a fornicatour or adulterous, ſteals the ſoul as well as diſhonours the body of his Neighbour: and ſo it becomes like the ſin of falling *Lucifer*, who brought a part of the ſtarres with his tail from Heaven.

4. Of

4. Of all carnal sins it is that alone which the Devil takes delight to imitate and counterfeit; communicating with Witches and impure persons in the corporal act, but in this only.

5. Uncleanness with all its kinds is a vice which hath a professed enmity against the body. *Every sin which a man doth is without the body, but he that committeth fornication sinneth against his own body.* 1 Cor. 6. 18.

6. Uncleanness is hugely contrary to the spirit of Government by embasing the spirit of a man, making it effeminate, sneaking, soft, and foolish, without courage, without confidence. *David* felt this after his folly with *Bathsheba:* he fell to unkingly arts and stratagems to hide the crime, and he did nothing but increase it; and remained timorous and poor spirited, till he prayed to GOD once more to establish him with a free and a *Princely spirit.* And no superiour dare strictly observe discipline upon his charge, if he hath let himself loose to the *shame of incontinence.* ἀθυμικὰ τῶν ἀνχῶν. *Spiritu principali me confirma,* Ps. 51.

7. The Gospel hath added two arguments against uncleanness which were never before used, nor indeed could be, since GOD hath given the holy Spirit to them that are baptized, and rightly confirmed, and entred into covenant with him, our bodies are made temples of the holy Ghost in which he dwels: and therefore uncleanness is Sacrilege & defiles a Temple. It is S. *Pauls* argument [*Know ye not that your body is the temple of the holy Ghost?*] & [*He that defiles a Temple him will God destroy.*] Therefore *glorifie God in your bodies,* 1 Cor. 6. 19. 1 Cor. 3. 17.

bodies, that is, *flee Fornication*.] To which for the likeneſs of the argument adde, *That our bodies are members of Chriſt*, and therefore *God forbid* that we ſhould *take the members of Chriſt and make them members of a harlot*. So that uncleanneſs diſhonours Chriſt, and diſhonours the holy Spirit: it is a ſin againſt God, and in this ſenſe a ſin againſt the Holy Ghoſt.

8. The next ſpecial argument which the Goſpel miniſters eſpecially againſt adultery, and for the preſervation of the purity of marriage, is that [Marriage is by Chriſt hallowed into a myſterie to ſignifie the Sacramental and myſtical union of Chriſt and his Church. He therefore that breaks this knot, which the Church and their mutual faith hath tied, and Chriſt hath knit up into a myſterie, diſhonours a great rite of Chriſtianity, of high, ſpiritual and excellent ſignification.

Ephes. 5. 32.

Moral: 9. S. *Gregory* reckons uncleanneſs to be the parent of theſe monſters: Blindneſs of minde, inconſideration, precipitancy or giddineſs in actions ſelf-love, hatred of God, love of the preſent pleaſures, a deſpite or deſpair of the joyes of religion here, and of heaven hereafter. Whereas a pure minde in a chaſt body is the mother of wiſdom and deliberation, ſober counſels, and ingenuous actions, open deportment, and ſweet carriage, ſincere principles, and unprejudicate underſtanding, love of God, and ſelf-denial, peace and confidence, holy prayers and ſpiritual comfort, and a pleaſure of Spirit infinitely greater then the ſottiſh and beaſtly pleaſures of unchaſtity. *For to overcome pleaſure*

S. Cyprian de bono pudicitiæ.

ſure is the greateſt pleaſure, and no victory is greater then that which is gotten over our luſts and filthy inclinations.

10. Adde to all theſe, the publick diſhoneſty and diſreputation that all the Nations of the world have caſt upon adulterous and unhallowed embraces. *Abimelech* to the men of *Gerar* made it death to meddle with the wife of *Iſaac*: and *Judah* condemned *Thamar* to be burnt for her adulterous conception: and God, beſides the Law made to put the adulterous perſon to death, did conſtitute a ſetled and conſtant miracle to diſcover the adultery of a ſuſpected woman, that her bowels ſhould burſt with drinking the waters of Jealouſie. The Egyptian Law was to cut off the noſe of the adultereſſe, and the offending part of the adulterer. The Locrians put out the adulterers both eyes. The Germans (as *Tacitus* reports) placed the adultereſſe amidſt her kindred naked, and ſhaved her head, and cauſed her husband to beat her with clubs through the city. The Gortinæans crowned the man with wool to ſhame him for his effeminacy: and the Cumani cauſed the woman to ride upon an aſſe naked and hooted at: and for ever after called her by an appellative of ſcorn [A rider upon the aſſe] All nations barbarous and civil agreeing in their general deſigne of rooting ſo diſhoneſt and ſhameful vice from under heaven. Num. 5. 14. *Incedne*

The middle ages of the Church were not pleaſed that the adultereſſe ſhould be put to death: but in the primitive ages the * civil Laws by which Chriſtians were then gover- *Concil. Tribur. c. 46. Concil. Antiſiodor. 1. ſub Clodoveo.*

* *Cod. de adulteriis, ad legem Julian. l. 1. & Cod. Theod. de adulteriis c. placuit.*

ned

ned, gave leave to the wronged husband to kill his adulterous wife, if he took her in the fact: but becauſe it was a privilege indulg'd to men, rather then a direct deteſtation of the crime, a conſideration of the injury rather then of the uncleanneſs, therefore it was ſoon altered: but yet hath cauſed an inquiry, *whether is worſe, the Adultery of the man or the woman.*

The reſolution of which caſe in order to our preſent affair, is thus: *In reſpect of the perſon*, the fault is greater in a man then in a woman, who is of a more pliant and eaſie ſpirit, and weaker underſtanding, and hath nothing to ſupply the unequal ſtrengths of men, but the defenſative of a paſſive nature and armour of modeſty, which is the natural ornament of that ſex. *And it is unjuſt that the man ſhould demand chaſtity and ſeverity from his wife, which himſelf will not obſerve towards her*, ſaid the good Emperour *Antoninus*: It is as if the man ſhould perſwade his wife to fight againſt thoſe enemies to which he had yeilded himſelf a priſoner. 2. *In reſpect of the effects and evil conſequents*, the adultery of the woman is worſe, as bringing baſtardy into a family, and diſinheriſons or great injuries to the Lawfull children, and infinite violations of peace, and murders, and divorces, and all the effects of rage and madneſs. 3. But in reſpect of the crime, and as relating to God, they are equal, intolerable, and damnable: and ſince it is no more permitted to men to have many wives, then to women to have many husbands, and that in this reſpect their

Apud Aug: de adulter conjug.
Plut: conjug. præcept.

their privilege is equal, their ſin is ſo too. And this is the caſe of the queſtion in Chriſtianity. And the Church anciently refuſed to admit ſuch perſons to the holy Communion, until they had done ſeven years penances in faſting, in ſack-cloth, in ſevere inflictions and inſtruments of chaſtity and ſorrow, according to the diſcipline of thoſe ages.

Acts of Chaſtity in general.

The actions and proper offices of the grace of chaſtity in general are theſe:

1. *To reſiſt all unchaſte thoughts:* at no hand entertaining pleaſure in the unfruitful fancies and remembrances of uncleanneſs; although no definite deſire or reſolution be entertained.

2. *At no hand to entertain any deſire,* or any phantaſtick, imaginative loves, though by ſhame, or diſability, or other circumſtance they be reſtrained from act.

—— Caſſo ſaltem delectamine, amare quod potiri non licet. Poeta.

Patellas luxuriæ oculos, dixit Iſidorus.

3. *To have a chaſt eye and hand:* for it is all one with what part of the body we commit adultery: and if a man lets his eye looſe, and enjoyes the luſt of that, he is an adulterer. *Look not upon a woman to luſt after her.* And ſuppoſing all the other members reſtrained, yet if the eye be permitted to luſt, the man can no otherwiſe be called chaſt then he can be called ſevere and mortified, that ſits all day long ſeeing playes and revellings, and out of greedineſſe to fill his eye, neglects his belly: There are ſome veſſels which if you offer to lift by the belly

Ἀλγηδόνας ἀνθρώπων, altus quidam.

Time videre unde poſſis cadere, & voli fieri perverſa ſimplicitate ſecurus. S. Aug.

or

or bottom you cannot ſtirre them, but are ſoon removed if you take them by the ears. It matters not with which of your members you are taken and carried off from your duty and ſeverity.

4. *To have a heart and minde chaſt and pure:* that is, deteſting all uncleanneſs; diſliking all its motions, paſt actions, circumſtances, likeneſſes, diſcourſes: and this ought to be the chaſtity of Virgins and Widows, of old perſons and Eunuchs eſpecially, and generally of all men according to their ſeveral neceſſities.

Sp. Minucius Pontifex Poſthumum monuit, ne verbis vitæ caſtimoniam non æquantibus uteretur. Plutarc: de cap. ex inim. utilit.

5. *To Diſcourſe chaſtly and purely,* with great care declining all undecencies of language, chaſtening the tongue, and reſtraining it with grace, as vapours of wine are reſtrained with a bunch of myrrhe.

6. *To diſapprove by an after act all involuntary and natural pollutions:* for if a man delights in having ſuffered any natural pollution, and with pleaſure remember it, he chooſes that which was in it ſelf involuntary: and that which being natural was innocent, becoming voluntary is made ſinful.

7. They that have performed theſe duties and parts of Chaſtity, will certainly abſtain from all exteriour actions of uncleanneſs: thoſe noon-day and mid-night Devils, thoſe lawleſſe and ungodly worſhippings of ſhame and uncleanneſs; whoſe birth is in trouble, whoſe growth is in folly, and whoſe end is in ſhame.

But beſides theſe general acts of Chaſtity which are common to all ſtates of men and women, there are ſome few things proper to the ſeverals.

Acts

Acts of Virginal Chaſtity.

1. Virgins muſt remember that the virginity of the body is only excellent in order to the purity of the ſoul: who therefore muſt conſider that ſince they are in ſome meaſure in a condition like that of Angels, it is their duty to ſpend much of their time in Angelical imployment: for in the ſame degree that Virgins live more ſpiritually then other perſons, in the ſame degree is their virginity a more excellent ſtate: But elſe it is no better then that of involuntary or conſtrained Eunuchs; a miſery and a trouble, or elſe a meer privation, as much without excellency as without mixture.

2. Virgins muſt contend for a ſingular modeſty; whoſe firſt part muſt be an ignorance in the diſtinction of ſexes, or their proper inſtruments: or if they accidentally be inſtructed in that, it muſt be ſupplied with an inadvertency or neglect of all thoughts and remembrances of ſuch difference: and the following parts of it, muſt be pious and chaſt thoughts, holy language, and modeſt carriage.

3. Virgins muſt be retired and unpublick: for all freedom and looſneſs of ſociety is a violence done to virginity; not in its natural, but in its moral capacity: that is, it looſes part of its ſeverity, ſtrictneſs and opportunity of advantages by publiſhing that perſon, whoſe work is religion, whoſe company is Angels, whoſe thoughts muſt dwell in heaven, and ſeparate from all mixtures of the world.

4. Virgins

4. Virgins have a peculiar obligation to charity: for this is the virginity of the ſoul; as purity, integrity, and ſeparation is of the body, which doctrine we are taught by S. *Peter: Seeing ye have purified your ſouls in obeying the truth through the Spirit unto unfeigned love of the brethren: ſee that ye love one another with a pure heart fervently.* For a Virgin that conſecrates her body to God, and pollutes her ſpirit with rage, or impatience, or inordinate anger, gives him what he moſt hates, a moſt foul and defiled ſoul.

1 Pet. 1. 22.

5. Theſe Rules are neceſſary for Virgins that offer that ſtate to God, and mean not to enter into the ſtate of marriage: for they that only wait the opportunity of a convenient change, are to ſteer themſelves by the general Rules of Chaſtity.

Rules for Widows or Vidual Chaſtity.

For Widows, the ſentinel of whoſe deſires hath been opened by the former permiſſions of the marriage-bed, they muſt remember:

1. That God hath now reſtrained the former licenſe, bound up their eyes, and ſhut up their heart into a narrower compaſſe, and hath given them ſorrow to be a bridle to their deſires. A Widow muſt be a mourner; and ſhe that is not, cannot ſo well ſecure the chaſtity of her proper ſtate.

2. It is againſt publick honeſty to marry another man ſo long as ſhe is with childe by her former Husband: and of the ſame fame it is in a leſſer proportion, to marry within the year of mourning: but anciently it was infamous for her to marry, till by common account

account the body was diſſolved into its firſt principle of earth.

3. A Widow muſt reſtrain her memory and her fancy: not recalling or recounting her former permiſſions & freer licenſes with any preſent delight: for then ſhe opens that ſluce which her Husbands death and her own ſorrow have ſhut up.

4. A Widow that deſires her widowhood ſhould be a ſtate pleaſing to God, muſt ſpend her time as devoted Virgins ſhould, in faſtings, and prayers, and charity.

5. A Widow muſt forbid her ſelf to uſe thoſe temporal ſolaces, which in her former eſtate were innocent, but now are dangerous.

Rules for married perſons, or matrimonial chaſtity.

Concerning married perſons; beſides the keeping of their mutual faith, and contract with each other, theſe particulars are uſeful to be obſerved.

Niſi fundamenta ſtirpis jacta ſint probè, Miſeros neceſſe eſt eſſe deinceps poſteros. Eurip.

1. Although their mutual endearments are ſafe within the protection of marriage, yet they that have Wives or Husbands muſt be as though they had them not; that is, they muſt have an affection greater to each other then they have to any perſon in the world, but not greater then they have to God: but that they be ready to part with all intereſt in each others perſon rather then ſin againſt God.

Non debemus eadem amico uti & adulatore: nec eadem ut uxore & ſorore. Plut. conjug. præcept.

2. In their permiſſions and licenſe they muſt be ſure to obſerve the order of Nature, and the ends of God. *He is an ill Husband that uſes his Wife as a man treats a Harlot,* having no other end but pleaſure.

Concerning which, our beſt rule is, that although in this, as in eating and drinking, there is an appetite to be ſatisfied, which cannot be done without pleaſing that deſire, yet ſince that deſire and ſatisfaction was intended by Nature for other ends, they ſhould never be ſeparate from thoſe ends, but alwaies be joyned with all or one of theſe ends; *with a deſire of children, or to avoid fornication, or to lighten and eaſe the cares and ſadneſſes of houſhold affairs, or to endear each other:* but never with a purpoſe either in act or deſire to ſeparate the ſenſuality from theſe ends which hallow it. *Onan* did ſeparate his act from its proper end, and ſo ordered his embraces that his Wife ſhould not conceive, and God puniſhed him.

Non vellè eſt ab Herodoto dictum, ſimul eum tunica mulierem verecundiam exuere. Quæ n. caſta eſt poſita veſte, verecundiam ejus loco induit, maximâque verecundia conjuges teſſera maximi invicem amoris utuntur. Plut: conjug. præcept.

3. Married perſons muſt keep ſuch modeſty and decency of treating each other, that they never force themſelves into high and violent luſts, with arts and misbecoming devices: alwaies remembring that thoſe mixtures are moſt innocent which are *moſt ſimple*, and *moſt natural, moſt orderly and moſt ſafe.*

4. It is a duty of matrimonial chaſtity to be reſtrained and temperate in the uſe of their lawful pleaſures: concerning which although no univerſal Rule can antecedently be given to all perſons, any more then to all bodies one proportion of meat and drink: yet married perſons are to eſtimate the degree of their licenſe according to the following proportions. ✶ 1. That it be moderate ſo as to conſiſt with health. ✶ 2. That it be ſo ordered as not to be too expenſive of time,

time, that precious opportunity of working out our ſalvation. ✶3. That when duty is demanded it be alwaies payed (ſo farre as is in our powers and election) according to the foregoing meaſures. ✶ That it be with a temperate affection, without violent tranſporting deſires, or too ſenſual applications. Concerning which a man is to make judgment by proportion to other actions, and the ſeverities of his religion, and the ſentences of ſober and wiſe perſons, alwaies remembring that marriage is a proviſion for ſupply of the natural neceſſities of the body; not for the artificial and procured appetites of the minde. And it is a ſad truth, that many married perſons thinking that the floodgates of liberty are ſet wide open without meaſures or reſtraints (ſo they ſail in that channel) have felt the final rewards of intemperance and luſt, by their unlawful uſing of lawful permiſſions. Only let each of them be temperate, and both of them be modeſt. *Socrates* was wont to ſay, that thoſe women to whom Nature had not been indulgent in good features and colours, ſhould make it up themſelves with excellent manners; and thoſe who were beautiful and comely, ſhould be careful that ſo fair a body be not polluted with unhandſome uſages. To which *Plutarch* adds; that a Wife if ſhe be unhandſome, ſhould conſider, how extremely ugly ſhe ſhould be, if ſhe wanted modeſty: but if ſhe be handſome, let her think how gracious that beauty would be if ſhe ſuperadds chaſtity. *De conjug. præcept.*

5. Married perſons by conſent are to abſtain

ſtain from their mutual entertainments at ſolemn times of devotion : not as a duty of it ſelf neceſſary, but as being the moſt proper act of purity which in their condition they can preſent to God : and being a good advantage for attending their preparation to the ſolemn duty, and their demeanour in it.

1 Cor. 7. 5. It is Saint *Pauls* counſel, that *by conſent for a time they ſhould abſtain, that they may give themſelves to faſting and prayer*. And though when Chriſtians did receive the holy Communion every day, it is certain they did not abſtain, but had children : yet when the Communion was more ſeldom, they did with religion abſtain from the marriage-bed during the time of their ſolemn preparatory devotions, as anciently they did, from eating and drinking till the ſolemnity of the day was paſt.

Hoc etiam ex more Chriſtianorum. Tertul: *Suadens fœminis Chriſtianis ne Paganis nubant: ait, Quis denique ſolennibus Paſchæ ab noctantem ſecurus ſuſtinebit ?* Tertul. ad uxor. 2 l. *Et ex more etiam Gentilium* Plut. ſympoſ. 3. q. 6. *Nobis autem ſi leges civitatis rectè colimus cavendum eſt, ne ad templa & ſacrificia accedamus, paulo antè re venerea uſi. Itaque expedit nocte & ſomno interjecto, juſtoque intervallo adhibito, mundos rurſum quaſi de integro, & ad novum diem nova cogitantes (ut ait Democritus) ſurgere.*

6. It were well if married perſons would in their penitential prayers, and in their general confeſſions ſuſpect themſelves, and accordingly ask a general pardon for all their undecencies and more paſſionate applications of themſelves in the offices of marriage : that what is lawful and honorable in its kinde may not be ſullied with imperfect circumſtances ; or if it be, it may be made clean again by the interruption and recallings of ſuch a repentance of which ſuch uncertain parts of action are capable.

But

But becauſe of all the dangers of a Chriſtian, none more preſſing & troubleſome then the temptations to luſt, no enemy more dangerous then that of the fleſh, no accounts greater then what we have to reckon for at the Audit of Concupiſcence, therefore it concerns all that would be ſafe from this death to arm themſelves by the following Rules to prevent, or to cure all the wounds of our fleſh made by the poyſoned arrows of Luſt.

Remedies againſt uncleanneſſe.

1. When a temptation of luſt aſſaults thee, doe not reſiſt it by heaping up arguments againſt it, and diſputing with it, conſidering its offers, and its danger, but *flie from it*, that is, think not at all of it; lay aſide all conſideration concerning it, and turn away from it, by any ſevere and laudable thought or buſineſſe. Saint *Hierome* very wittily reproves the Gentile ſuperſtition, who pictured the Virgin Deities armed with a ſhield and lance, as if chaſtity could not be defended without warre and direct contention. No; this enemy is to be treated otherwiſe. If you hear it ſpeak, though but to diſpute with it, it ruines you; and the very arguments, you go about to anſwer, leave a reliſh upon the tongue. A man may be burned if he goes neer the fire, though but to quench his houſe; and by handling pitch, though but to draw it from your cloths, you defile your fingers.

Contra libidinis impetũ apprehende fugam, ſi vis obtinere victoriam. S. Aug.

Nella guerra d' amor chi fugge vince.

2. Avoid *idleneſſe*, and fill up all the ſpaces of thy time with ſevere and uſeful imployment: for luſt uſually creeps in at thoſe empti-

emptinesses, where the soul is unimployed and the body is at ease. For no easie, healthful, and idle person was ever chast, if he could be tempted. But of all imployments, *bodily labour* is most useful and of greatest benefit for the driving away this Devil.

3. Give no entertainment to the *beginnings*, the *first motions* and secret whispers of the spirit of impurity. For if you totally suppresse it, it dies: if you permit the fornace to breathe its smoke and flame out at any vent, it will rage to the consumption of the whole. This cockatrice is soonest crushed in the shell, but if it grows, it turns to a serpent, and a Dragon, and a Devil.

—— Quisquis in primo obstitit
Repulitque amorem, tutus ac victor fuit.
Qui blandiendo dulce nutrivit malum
Serò recusat ferre quod subiit jugum.
Senec: Hippol:

4. *Corporal mortification* and hard usages of our body hath by all ages of the Church been accounted a good instrument and of some profit against the spirit of fornication. A spare diet, and a thin course table, seldome refreshment, frequent fasts, not violent and interrupted with returns to ordinary feeding, but constantly little, unpleasant, of wholsome but sparing nourishment: For by such cutting off the provisions of victual we shall weaken the strengths of our Enemy. To which if we adde, lyings upon the ground, painful postures in prayer, reciting our devotions with our arms extended at full length, like *Moses* praying against *Amalek*, or our blessed SAVIOUR hanging upon his painful bed of sorrows, the Crosse; and (if the lust be upon us and sharply

sharply tempting) by inflicting any smart to overthrow the strongest passion by the most violent pain, we shall finde great ease for the present, and the resolution and apt sufferance against the future danger. And this was S. *Pauls* remedy, *I bring my body under*; he used some rudenesses towards it. But it was a great nobleness of chastity which S. *Hierome* reports of a Son of the King of *Nicodemia*, who being tempted upon flowers and a perfumed bed with a soft violence, but yet tied down to the temptation; and sollicited with circumstances of Asian Luxury by an impure Curtesan; lest the easinesse of his posture should abuse him, spit out his tongue into her face: to represent that no virtue hath cost the Saints * so much, as this of Chastity.

In vita S. Paul.

* *Benedictus in spinis se volutavit. S. Martinianus faciem & manus usit. S Johannes cognomento Bonus, calamos acutos inter ungues & carnem digitorum intrusit. S. Theoctiste in sylvis more ferarum vixit ne inter Arabes polluerentur.*

5. *Flie from all occasions*, temptations, loosenesses of company, Balls and Revellings, undecent mixtures of wanton dancings, idle talk, private society with stranger women, starings upon a beauteous face, the company of women that are singers, amorous gestures, garish and wanton dressings, feasts and liberty, banquets and perfumes, wine and strong drinks, wch are made to persecute chastity; some of these being the very Prologues to lust, and the most

Σχέθ· πλίκων πδ· ἰῦρον ἐν τοῖς ῥόδοις ἡσθῆλα, ἰβάπλιε· εἰς τ̃ οἶνον κ) πρὸ πλίονων κηλάδων, λαβὼν ὃ ἔπιδον αὐλὸν· κ) νῦν ἰσω μελῶν μὲ πλιρσῖσι γαργαλίζῃ· Iulian.

Venus rosam amat propter fabellam quam recitat Libanius.

Venter mero æstuans citò despumavit in libidines. S. Hieron:

Il fuoco che non mi ſcalda non voglio chemi Scotti.

innocent of them being but like condited or pickled Muſhroms, which if carefully corrected, and ſeldome taſted, may be harmleſſe, but can never doe good: Ever remembring that it is eaſier to die for chaſtity, then to live with it; and the Hangman could not extort a conſent from ſome perſons, from whom a Lover would have intreated it. For the glory of chaſtity will eaſily overcome the rudeneſs of fear and violence; but eaſineſs and ſoftneſs, and ſmooth temptations creep in, and like the Sun make a maiden lay by her vail and robe, which perſecution like the Northern winde, made her hold faſt and clap cloſe about her.

6. He that will ſecure his chaſtity, muſt *firſt cure his pride* and his rage. For oftentimes luſt is the puniſhment of a proud man, to tame the vanity of his pride by the ſhame and affronts of unchaſtity: and the ſame intemperate heat that makes anger, does enkindle luſt.

——*numquid ego à te*
Magno prognatam depoſco conſule——
Velatámque ſtolâ mea cùm conſerbuit ira. Horat: ſerm: l. 1. Sat. 2.

7. If thou beeſt aſſaulted with an unclean Spirit, truſt not thy ſelf alone, but run forth into company, whoſe reverence and modeſty may ſuppreſſe, or whoſe ſociety may divert thy thoughts: and a perpetual witneſs of thy converſation is of eſpecial uſe againſt this vice, which evaporates in the open air like Camphyre, being impatient of light and witneſſes.

8. Uſe frequent and earneſt prayer to the King of Purities, the firſt of Virgins, the eternal

eternal GOD, who is of an eſſential purity; that he would be pleaſed to reprove and caſt out the unclean Spirit. For beſides the bleſſings of prayer by way of reward, it hath a natural virtue to reſtrain this vice: becauſe a prayer againſt it, is an unwillingneſs to act it; and ſo long as we heartily pray againſt it, our deſires are ſecured, and then this Devil hath no power. This was Saint *Pauls* other remedy: [*For this cauſe I beſought the Lord thrice.*] And there is much reaſon and much advantage in the uſe of this inſtrument; becauſe the main thing that in this affair is to be ſecured is a mans minde. He that goes about to cure luſt by *bodily exercises* alone (as Saint *Pauls* phraſe is) or mortifications, ſhall finde them ſometimes inſtrumental to it, and incitations of ſudden deſires, but alwaies inſufficient and *of little profit:* but he that hath a chaſte minde ſhall finde his body apt enough to take laws; and let it doe its worſt, it cannot make a ſinne; and in its greateſt violence can but produce a little natural uneaſineſs, not ſo much trouble as a ſevere faſting day, or a hard nights lodging upon boords. If a man be hungry he muſt eat, and if he be thirſty he muſt drink in ſome convenient time, or elſe he dies: but if the body be rebellious, ſo the the minde be chaſte, let it doe its worſt, if you reſolve perfectly not to ſatisfie it, you can receive no great evil by it. Therefore the proper cure is by applications to the Spirit, and ſecurities of the minde; which can no way ſo well be ſecured as by frequent and fervent prayers, and ſober reſolutions, and ſevere diſcourſes. Therefore,

Mens impudicam facere non corpus ſolet.

9. Hither bring in ſuccour from conſideration of the *Divine preſence*, and of his holy Angels, *meditation of Death*, and the paſſions of CHRIST upon the Croſſe, *imitation of his purities*, and of the Virgin *Mary* his unſpotted and holy Mother, and of ſuch eminent Saints who in their generations were burning and ſhining lights, unmingled with ſuch uncleanneſſes which defile the ſoul, and who now follow the Lamb whitherſoever he goes.

Danda eſt opera ut matrimonio devinciantur, quod eſt iuuenibus vinculum. Plut: de educ. lib.

10. Theſe remedies are of univerſal efficacy in all caſes extraordinary and violent: but in ordinary and common, the remedy which GOD hath provided, that is, *Honourable marriage*, hath a natural efficacy, beſides a virtue by Divine bleſſing, to cure the inconveniences which otherwiſe might afflict perſons temperate and ſober.

SECT. IV.

Of Humility.

HUmility is the great Ornament & Jewel of Chriſtian Religion; that whereby it is diſtinguiſhed from all the wiſdome of the world; it not having been taught by the wiſe men of the Gentiles; but firſt put into a diſcipline, and made part of a religion by our Lord Jeſus Chriſt, who propounded himſelf imitable by his Diſciples ſo ſignally in nothing, as in the twinne ſiſters of Meekneſs and Humility. *Learn of me, for I am meek and humble, and ye ſhall finde reſt unto your ſouls.*

For all the World, all that we are, and all that

that we have; our bodies and our ſouls, our actions and our ſufferings, our conditions at home, our accidents abroad, our many ſins, and our ſeldome virtues, are as ſo many arguments to make our ſouls dwell low in the deep valleys of Humility.

Arguments againſt Pride by way of Conſideration.

1. *Our Body* is weak and impure, ſending out more uncleanneſſes from its ſeveral ſinks then could be endured if they were not neceſſary and natural: and we are forced to paſſe that through our mouths, which as ſoon as we ſee upon the ground, we loathe like rottenneſs and vomiting.

2. *Our ſtrength* is inferiour to that of many Beaſts, and our infirmities ſo many that we are forced to dreſſe and tend Horſes and Aſſes, that they may help our needs, and relieve our wants.

3. *Our beauty* is in colour inferiour to many flowers, and in proportion of parts it is better then nothing. For even a Dog hath parts as well proportioned and fitted to his purpoſes, and the deſignes of his nature, as we have: and when it is moſt florid and gay, three fits of an ague can change it into yellowneſs and leanneſs, and the hollowneſs and wrinkles of deformity.

4. *Our learning* is then beſt when it teaches moſt humility: but to be proud of Learning is the greateſt ignorance in the World. For our learning is ſo long in getting, and ſo very imperfect, that the greateſt Clerk knows not the thouſand part of what he is ignorant;

and

and knows ſo uncertainly what he ſeems to know, and knows no otherwiſe then a Fool, or a Childe, even what is told him, or what he gueſſes at, that except thoſe things which concern his duty, and which God hath revealed to him, which alſo every Woman knows ſo farre as is neceſſary; the moſt Learned Man hath nothing to be proud of, unleſſe this be a ſufficient argument to exalt him, that he uncertainly gueſſes at ſome more unneceſſary things then many others, who yet know all that concerns them, and minde other things more neceſſary for the needs of life and Common-wealths.

5. *He that is proud of riches is a Fool.* For if he be exalted above his Neighbours becauſe he hath more gold, how much inferiour is he to a Gold Mine? How much is he to give place to a chain of Pearl, or a knot of Diamonds? For certainly that hath the greateſt excellence from whence he derives all his gallantry and preheminence over his Neighbours.

6. If a man be exalted by reaſon of any *excellence* in his ſoul, he may pleaſe to remember, that all ſouls are equal; and their differing operations are becauſe their inſtrument is in better tune, their body is more healthful, or better tempered: which is no more praiſe to him, then it is that he was born in *Italy*.

7. *He that is proud of his birth* is proud of the bleſſings of others, not of himſelf: for if his parents were more eminent in any circumſtance then their Neighbours, he is to thank God, and to rejoice in them; but ſtill he

he may be a Fool, or unfortunate, or deformed; and when himself was born, it was indifferent to him whether his Father were a King or a Peasant; for he knew not any thing, nor chose any thing: and most commonly it is true, that he that boasts of his Ancestors, who were the founders and raisers of a Noble Family, doth confesse that he hath in himself a lesse virtue and a lesse honour, and therefore that he is degenerated.

8. Whatever other difference there is between thee and thy Neighbour, if it be bad, it is thine own, but thou hast no reason to boast of thy misery and shame: if it be good, thou hast received it from God; and then thou art more obliged to pay duty and tribute, use and principal to him: and it were a strange folly for a man to be proud of being more in debt then another.

9. Remember what thou wert before thou wert begotten? Nothing. What wert thou in the first regions of thy dwelling, before thy birth? Uncleanness. What wert thou for many years after? Weakness. What in all thy life? A great sinner. What in all thy excellencies? A meer debtor to God, to thy parents, to the earth, to all the creatures. * But we may if we please use the method of the Platonists, who reduce all the causes and arguments for humility which we can take from our selves, to these seven heads: 1. The spirit of a man is light and troublesome. 2. His body is brutish and sickly. 3. He is constant in his folly and errour, and inconstant in his manners and good purposes. 4. His labours are vain, intricate, and endlesse.

* *Apuleius de Dæmon. Socratis.*

endleſſe. 5. His fortune is changeable, but ſeldome pleaſing, never perfect. 6. His wiſdom comes not till he be ready to die, that is, till he be paſt uſing it. 7. His death is certain, alwaies ready at the door, but never farre off *. Upon theſe or the like meditations if we dwell, or frequently retire to them, we ſhall ſee nothing more *reaſonable* then to be *humble*; and nothing more *fooliſh* then to be *proud*.

Acts or offices of humility.

The grace of humility is exerciſed by theſe following Rules:

1. Think not thy ſelf better for any thing that happens to thee from without. For although thou mayeſt by gifts beſtowed upon thee be better then another, as one horſe is better then another, that is, of more uſe to others; yet as thou art a man, thou haſt nothing to commend thee to thy ſelf, but that only by which thou art a man; that is, by what thou chooſeſt and refuſeſt.

2. Humility conſiſts not in railing againſt thy ſelf, or wearing mean clothes, or going ſoftly and ſubmiſly; but in a hearty and real evil or mean opinion of thy ſelf. Believe thy ſelf an unworthy perſon, heartily, as thou believeſt thy ſelf to be hungry, or poor, or ſick, when thou art ſo.

3. Whatſoever evil thou ſayeſt of thy ſelf be content that others ſhould think to be true: and if thou calleſt thy ſelf *fool*, be not angry if another ſay ſo of thee: For if thou thinkeſt ſo truly, all men in the world deſire other men to be of their opinion; and he is an

hypocrite

hypocrite that accuſes himſelf before others, with an intent not to be believed. But he that calls himſelf intemperate, fooliſh, luſtful, and is angry when his neighbours call him ſo, is both a falſe and a proud perſon.

4. Love to be concealed, and little eſteemed: be content to want praiſe, never being troubled when thou art ſlighted or undervalued: for thou canſt not undervalue thy ſelf, and if thou thinkeſt ſo meanly as there is reaſon, no contempt will ſeem unreaſonable, and therefore it will be very tolerable.

Ama neſciri & pro nihilo reputari. Gerſon.

5. Never be aſhamed of thy birth, or thy parents, or thy trade*, or thy preſent imployment, for the meanneſs or poverty of any of them: and when there is an occaſion to ſpeak of them, ſuch an occaſion as would invite you to ſpeak of any thing that pleaſes you, omit it not; but ſpeak as readily and indifferently of thy meanneſs, as of thy greatneſs. *Primiſlaus* the firſt King of *Bohemia* kept his countrey-ſhooes alwaies by him, to remember from whence he was raiſed: And *Agathocles* by the furniture of his Table confeſſed, that from a Potter he was raiſed to be the King of *Sicily*.

Il villan nobilitado non cognoſce parentado. *Chi del arte ſua ſe vergogna ſempre vive con vergogna.

6. Never ſpeak any thing directly tending to thy praiſe or glory: that is, with a purpoſe to be commended, and for no other end. If other ends be mingled with thy honour, as if the glory of God, or charity, or neceſſity, or any thing of prudence be thy end, you are not tied to omit your diſcourſe, or your deſigne that you may avoid praiſe, but purſue your end, though praiſe come along in the company. Only let not praiſe be the deſigne.

7. When

7. When thou haſt ſaid or done any thing for which thou receiveſt praiſe or eſtimation, take it indifferently, and return it to GOD, reflecting upon him as the Giver of the gift, or the Bleſſer of the action, or the Aid of the deſigne: and give God thanks for making thee an inſtrument of his glory, or the benefit of others.

8. Secure a good name to thy ſelf by living virtuouſly and humbly: but let this good name be nurſed abroad, and never be brought home to look upon it: let others uſe it for their own advantage: let them ſpeak of it if they pleaſe, but doe not thou at all uſe it, but as an inſtrument to doe God glory, and thy neighbour more advantage. Let thy face like *Moſes* ſhine to others, but make no looking-glaſſes for thy ſelf.

9. Take no content in praiſe when it is offered thee: but let thy rejoicing in Gods gift be allayed with fear, leſt this good bring thee to evil. Uſe the praiſe as you uſe your pleaſure in eating and drinking: if it comes, make it doe drudgery, let it ſerve other ends, and miniſter to neceſſities, and to caution, leſt by pride you loſe your juſt praiſe which you have deſerved; or elſe by being praiſed unjuſtly, you receive ſhame into your ſelf, with God and wiſe men.

10. Uſe no ſtratagems and devices to get praiſe. Some uſe to enquire into the faults of their own actions or diſcourſes on purpoſe to hear that it was well done or ſpoken, and without fault: others bring the matter into talk, or thruſt themſelves into company,

πῶν ἡμῶν ὀφειλόντων κρίνεσθαι ἐφ' ἑαυτῶν, ἢ θέλων ἵνα με ἀπαντῶντες θαυμάζωσι, ἢ ἐπακολουθοῦντες ὑπερπαινῶσιν, ἀ μεγάλη φιλοσόφου. Arrian. Epict. c. 21. l. 1.

pany, and intimate and give occaſion to be thought or ſpoke of. Theſe men make a bait to perſwade themſelves to ſwallow the hook, till by drinking the waters of vanity they ſwell and burſt.

11. Make no ſuppletories to thy ſelf, when thou art diſgraced or ſlighted, by pleaſing thy ſelf with ſuppoſing thou didſt deſerve praiſe, though they underſtood thee not, or enviouſly detracted from thee: neither doe thou get to thy ſelf a private theatre and flatterers, in whoſe vain noiſes, and phantaſtick praiſes thou mayeſt keep up thy own good opinion of thy ſelf.

Alter alteri ſatis amplum theatrum ſumus. Satis unus, ſatis nullus. Senec.

12. Entertain no fancies of vanity and private whiſpers of this Devil of pride: ſuch as was that of *Nebuchodonoſor*; *Is not this great Babylon which I have built for the honour of my name, and the might of my majeſty, and the power of my kingdom?* Some phantaſtick ſpirits will walk alone, and dream waking, of greatneſſes, of palaces, of excellent orations, full theatres, loud applauſes, ſudden advancement, great fortunes: and ſo will ſpend an hour wieh imaginative pleaſure, all their imployment being nothing but fumes of pride, and ſecret, indefinite deſires, and ſignifications of what their heart wiſhes: In this, although there is nothing of its own nature directly vicious, yet it is either an ill mother, or an ill daughter, an ill ſigne, or an ill effect; and therefore at no hand conſiſting with the ſafety and intereſts of humility.

13. Suffer others to be praiſed in thy preſence: and entertain their good and glory with

with delight: but at no hand disparage them or lessen the report, or make an objection: and think not the advancement of thy brother is a lessening of thy worth. * But this act is also to extend further.

14. Be content that he should be imployed, and thou laid by as unprofitable; his sentence approved, thine rejected; he be preferred, and thou fixed in a low imployment.

15. Never compare thy self with others, unlesse it be to advance them and to depresse thy self. To which purpose we must be sure in some sense or other to think our selves the worst in every company where we come: one is more learned then I am; another is more prudent; a third, honourable; a fourth more chaste; or he is more charitable, or lesse proud. For the humble man observes their good, and reflects only upon his own vilenes; or considers the many evils of himself certainly known to himself, and the ill of others but by uncertain report: or he considers that the evils done by another are out of much infirmity, or ignorance, but his own sins are against a clearer light; and if the other had so great helps, he would have done more good and lesse evil; or he remembers that his old sins before his conversion were greater in the nature of the thing, or in certain circumstances, then the sins of other men (So S. *Paul* reckoned himself the chiefest of sinners, because formerly he had acted the chiefest sinne of persecuting the Church of God.) But this rule is to be used with this caution: That though it be good alwaies

alwaies to *think* meaneſt of our ſelves, yet it is not ever ſafe to *ſpeak* it, becauſe thoſe circumſtances and conſiderations which determine thy thoughts, are not known to others as to thy ſelf; and it may concern others that they hear thee give God thanks for the graces he hath given thee. But if thou preſerveſt thy thoughts and opinions of thy ſelf truly humble, you may with more ſafety give God thanks in publick for that good which cannot, or ought not to be concealed.

16. Be not alwaies ready to excuſe every overſight, or indiſcretion, or ill action: but if thou beeſt guilty of it, confeſſe it plainly; for virtue ſcorns a lie for its cover; but to hide a ſin with it, is like a cruſt of leproſie drawn upon an ulcer: if thou beeſt not guilty (unleſſe it be ſcandalous) be not over-earneſt to remove it: but rather uſe it as an argument to chaſtiſe all greatneſs of fancy and opinion in thy ſelf; and accuſtome thy ſelf to bear reproof patiently and contentedly, & the harſh words of thy enemies, as knowing that the anger of an enemy is a better Monitor, and repreſents our faults or admoniſhes us of our duty with more heartineſs, then the kindneſs does, or precious balms of a friend.

17. Give God thanks for every weakneſs, deformity, and imperfection, and accept it as a favour and grace of God, and an inſtrument to reſiſt pride and nurſe humility; ever remembring that when God by giving thee a crooked back, hath alſo made thy ſpirit ſtoop or leſſe vain, thou art more ready to enter the narrow gate of Heaven, then by being

being ſtraight, and ſtanding upright, & thinking highly. Thus the Apoſtles *rejoiced in their infirmities*, not moral, but natural, and accidental, in their being beaten and whipt like ſlaves, in their nakedneſs and poverty.

18. Upbraid no mans weakneſs to him to diſcomfort him; neither report it to diſparage him; neither delight to remember it to leſſen him, or to ſet thy ſelf above him. Be ſure never to praiſe thy ſelf, or to diſpraiſe any man elſe, unleſſe GODS glory, or ſome holy end doe hallow it. And it was noted to the praiſe of *Cyrus*, that amongſt his equals in age he would never play at any ſport, or uſe any exerciſe in which he knew himſelf more excellent then they: but in ſuch in which he was unskilful he would make his challenges, leſt he ſhould ſhame them by his victory, and that himſelf might learn ſomething of their skill, and doe them civilities.

Ama l'amico tuo con il diffetto ſuo.

In colloquiis pueri inviſi aliis non ſient ſi non omnino in diſputationibus victoriam ſemper obtinere laborent. Non n. tantum egregiũ eſt ſcire vincere, ſed etiam poſſe vinci pulchrum eſt, ubi victoria eſt damnoſa. Plut: de educ. liber.

19. Beſides the foregoing parts and actions, humility teaches us to ſubmit our ſelves and all our faculties to GOD: *To believe all things, to doe all things, to ſuffer all things* which his will enjoyns us; to be content in every eſtate or change, knowing we have deſerved worſe then the worſt we feel: And (as *Anytus* ſaid to *Alcibiades*) he hath taken but half, when he might have taken all: to adore his goodneſs, to fear his greatneſs, to worſhip his eternal and infinite excellencies, and to ſubmit our ſelves to all our ſuperiours

Nihil ita dignum eſt odio aut eorum mores qui compellantibus ſe difficiles præbent. Plutarch:

in

in all things according to Godlineſs: and to be meek and gentle in our converſation towards others.

Now although according to the nature of every grace, this begins as a gift, and is increaſed like a habit, that is, beſt by its own acts, yet beſides the former acts and offices of humility, there are certain other exerciſes and conſiderations, which are good helps and inſtruments for the procuring and increaſing this grace, and the curing of pride.

Means and exerciſes of obtaining and increaſing the grace of Humility.

1. Make confeſſion of thy ſinnes often to God; and conſider what all that evil amounts to, which you then charge upon your ſelf. Look not upon them as ſcatter'd in the courſe of a long life: now, an intemperate anger, then, too full a meal: now, idle talking, and another time impatience: but unite them into one continued repreſentation, and remember, that he whoſe life ſeems fair, by reaſon that his faults are ſcattered at large diſtances, in the ſeveral parts of his life, yet if all his errors and follies were articled againſt him; the man would ſeem vitious and miſerable: and poſſibly this exerciſe, really applied upon thy ſpirit, may be uſeful.

2. Remember that we uſually diſparage others upon ſlight grounds, and little inſtances; and towards them one flie is enough to ſpoil a whole box of ointment: and if a man be highly commended, we think him ſufficiently leſſened, if we clap one ſinne or folly, or infirmity into his account: Let us there-

therefore be just to our selves, since we are so severe to others, and consider, that whatsoever good, any one can think or say of us, we can tell him of hundreds of base and unworthy and foolish actions, any one of which were enough (we hope) to destroy anothers reputation: Therefore let so many be sufficient to destroy our over-high thoughts of our selves.

3. When thy Neighbour is cried up by publick fame, and popular noises; that we may disparage and lessen him, we cry out that the people is a Heard of unlearned and ignorant persons, ill judges, loud trumpets, but which never give certain sound: let us use the same art to humble our selves, and never take delight and pleasure in publick reports, and acclamations of assemblies, and please our selves with their judgment, of whom in other the like cases we affirm that they are mad.

ἐκ τοῦτο εἰσὶ καὶ οἱ ἐν ἰατροῖς λέγειν ὅτι μαίνονται, τί ἂν ὑπὸ τῶν μαινομένων θέλοις θαυμάζεσθαι; Arrian: l. 3. c. 23.

4. We change our opinion of others by their kindnes or unkindness towards us. If he be my Patron and bounteous, he is wise, he is noble, his faults are but warts, his virtues are mountainous: but if he proves unkinde or rejects our importunate suit, then he is ill-natured, covetous, and his free meal is called gluttony; that which before we called *civility*, is now very *drunkenness*, and all he speaks is flat and dull, and ignorant as a swine: This indeed is unjust towards others, but a good instrument, if we turn the edge of it upon our selves: we use our selves ill, abusing our selves with false principles, cheating our selves with lies and pretences, stealing

ſtealing the choice and election from our wils, placing voluntary ignorance in our underſtandings, denying the deſires of the Spirit, ſetting up a faction againſt every noble and juſt deſire; the leaſt of which becauſe we ſhould reſent up to reviling the injurious perſon, it is but reaſon we ſhould at leaſt not flatter our ſelves with fond and too kinde opinions.

5. Every day call to minde ſome one of thy fouleſt ſins, or the moſt ſhameful of thy diſgraces, or the indiſcreeteſt of thy actions, or any thing that did then moſt trouble thee, and apply it to the preſent ſwelling of thy ſpirit and opinion, and it may help to allay it.

6. Pray often for this grace with all humility of geſture and paſſion of deſire, and in thy devotion interpoſe many acts of humility by way of confeſſion and addreſſe to God, and reflexion upon thy ſelf.

7. Avoid great Offices and imployments, and the noiſes of worldly honour. For in thoſe ſtates many times, ſo many ceremonies and circumſtances will ſeem neceſſary, as will deſtroy the ſobriety of thy thoughts. If the number of thy ſervants be fewer, and their obſervances leſſe, and their reverences leſſe ſolemn, poſſibly they will ſeem leſſe then thy dignity: and if they be ſo much and ſo many, it is likely they will be too big for thy ſpirit. * And here be thou very careful, leſt thou be abuſed by a pretence that thou wouldeſt uſe thy great Dignity as an opportunity of doing great good. For ſuppoſing it might be good for others, yet it is not good for thee: they may

Fabis abſtine] *dixit Pythagoras. Olim in Magiſtratus per ſuffragia fabis lata creabantur.* Plut.

may have encouragement in noble things from thee, and by the ſame inſtrument thou mayeſt thy ſelf be tempted to pride and vanity: And certain it is, GOD is as much glorified by thy example of humility in a low or temperate condition, as by thy bounty in a great and dangerous.

8. Make no reflex acts upon thy own humility, nor upon any other grace with which GOD hath enriched thy ſoul. For ſince GOD oftentimes hides from his Saints and Servants the ſight of thoſe excellent things by which they ſhine to others (though the dark ſide of the Lantern be towards themſelves) that he may ſecure the grace of humility; it is good that thou doe ſo thy ſelf: and if thou beholdeſt a grace of GOD in thee, remember to give him thanks for it, that thou may not boaſt in that which is none of thy own: and conſider how thou haſt ſullied it, by handling it with dirty fingers, with thy own imperfections, and with mixture of unhandſome circumſtances. Spiritual pride is very dangerous, not only by reaſon it ſpoils ſo many graces by which we drew nigh unto the Kingdome of GOD, but alſo becauſe it ſo frequently creeps upon the ſpirit of holy perſons. For it is no wonder for a Begger to call himſelf poor; or a Drunkard to confeſſe that he is no ſober perſon: But for a holy perſon to be humble; for one whom all men eſteem a Saint, to fear leſt himſelf become a Devil, and to obſerve his own danger, and to diſcern his own infirmities, and make diſcovery of his bad adherencies, is as hard as for a Prince to ſubmit himſelf to be

guided

guided by Tutors, and make himſelf ſubject to diſcipline like the meaneſt of his ſervants.

9. Often meditate upon the effects of Pride on one ſide, and Humility on the other. 1. That Pride is like a Canker, and deſtroyes the beauty of the faireſt flowers, the moſt excellent gifts and graces: but Humility crowns them all. Secondly, That Pride Mat. 11. 25. is a great hinderance to the perceiving the things of GOD, and Humility is an excellent preparative and inſtrument of ſpiritual wiſdome. Thirdly, That Pride hinders the acceptation of our prayers, but *Humility pierceth the clouds, and will not depart till the moſt High ſhall regard.* Fourthly, That Humility is but a ſpeaking truth, and all Pride is a lie. Fifthly, That Humility is the moſt certain way to real honour, and Pride is ever affronted or deſpiſed. Sixthly, That Pride turned *Lucifer* into a Devil, and Humility exalted the Son of God above every Name, and placed him eternally at the right hand of his Father. Seventhly, That *GOD reſiſteth the proud*, profeſſing open defiance and hoſtility againſt ſuch perſons, but *giveth grace to the humble*, * Grace and pardon, * remedy and relief againſt miſery and oppreſſion, * content in all conditions, * tranquillity of ſpirit, * patience in afflictions, * love abroad, * peace at home, * and utter freedome from contention and * the ſin of cenſuring others, * and the trouble of being cenſured themſelves. For the humble man will not *judge his brother* for *the mote in his eye*, being more troubled at *the beam in his own eye*; and is patient and glad to be James 4. 6.

reproved, becauſe himſelf hath caſt the firſt ſtone at himſelf, and therefore wonders not that others are of his minde.

10. Remember that the bleſſed Saviour of the world hath done more to preſcribe, and John 13.15. tranſmit, and ſecure *this grace* then any other: his whole life being a great continued example of humility: a vaſt deſcent from the glorious boſome of his Father to the womb of a poor maiden, to the form of a ſervant, to the miſeries of a ſinner, to a life of labour, to a ſtate of poverty, to a death of malefactors, to the grave of death, and the intolerable calamities which we deſerved: and it were a good deſigne and yet but reaſonable, that we ſhould be as humble in the midſt of our greateſt imperfections and baſeſt ſins, as Chriſt was in the midſt of his fulneſs of the Spirit, great wiſdom, perfect life, and moſt admirable virtues.

11. Drive away all flatterers from thy company, and at no hand endure them; for he that endures himſelf ſo to be abuſed by another is not only a fool for entertaining the mockery, but loves to have his own opinion of himſelf to be heightned and cheriſhed.

12. Never change thy imployment for the ſudden coming of another to thee: But if modeſty permits or diſcretion, appear to him that viſits thee the ſame that thou wert to God and thy ſelf in thy privacy. But if thou wert walking or ſleeping, or in any other innocent imployment or retirement, ſnatch not up a book to ſeem ſtudious, nor fall on thy knees to ſeem devout, nor alter any thing to make him believe thee better imployed then thou wert.

13. To

13. To the ſame purpoſe it is of great uſe that he who would preſerve his humility, ſhould chooſe ſome ſpiritual perſon to whom he ſhall oblige himſelf to diſcover his very thoughts, and fancies; every act of his and all his entercourſe with others in which there may be danger; that by ſuch an openneſs of ſpirit, he may expoſe every blaſt of vain-glory, every idle thought to be chaſtened and leſſened by the rod of ſpiritual diſcipline: and he that ſhall finde himſelf tied to confeſſe every proud thought, every vanity of his ſpirit, will alſo perceive they muſt not dwell with him, nor finde any kindneſs from him: and beſides this, the nature of pride is ſo ſhameful, and unhandſome, that the very diſcovery of it is a huge mortification and means of ſuppreſſing it. A man would be aſhamed to be told that he enquires after the faults of his laſt Oration or action on purpoſe to be commended: and therefore when the man ſhall tell his ſpiritual Guide the ſame ſhameful ſtory of himſelf, it is very likely he will be humbled, and heartily aſhamed of it.

14. Let every man ſuppoſe what opinion he ſhould have of one that ſhould ſpend his time in playing with drumſticks and cockle-ſhels, and that ſhould wrangle all day long with a little boy for pins, or ſhould ſtudy hard and labour to couſen a childe of his gauds, and who would run into a river deep and dangerous with a great burden upon his back, even then when he were told of the danger and earneſtly importuned not to doe it: and let him but change the Inſtances and

the perſon, and he ſhall finde that he hath the ſame reaſon to think as bad of himſelf, who purſues trifles with earneſtneſs, ſpending his time in vanity, and his *labour for that which profits not*; who knowing the laws of God, the rewards of virtue, the curſed conſequents of ſin, that it is an evil ſpirit that tempts him to it, a Devil, one that hates him, that longs extremely to ruine him, that it is his own deſtruction that he is then working, that the pleaſures of his ſinne are baſe and brutiſh, unſatisfying in the enjoyment, ſoon over, ſhameful in their ſtory, bitter in the memory, painful in the effect here, and intolerable hereafter, and for ever: yet in deſpite of all this, he runs fooliſhly into his ſin and his ruine, meerly becauſe he is a fool, and winks hard, and ruſhes violently like a horſe into the battel, or like a mad man to his death. He that can think great and good things of ſuch a perſon, the next ſtep may court the rack for an inſtrument of pleaſure, and admire a ſwine for wiſdom, and go for counſel to the prodigal and trifling graſhopper.

After the uſe of theſe and ſuch like inſtruments and conſiderations, if you would trie how your ſoul is grown; you ſhall know that humility like the root of a goodly tree is thruſt very farre into the ground by theſe goodly fruits which appear above ground.

Signes of Humility.

1. The humble man truſts not to his own diſcretion, but in matters of concernment relies rather upon the judgment of his friends, counſellers, or ſpiritual guides. 2. He does not

not pertinaciously pursue the choice of his own will, but *in all things* lets God choose for him, and his Superiours in those things which concern them. 3. He does not murmur against commands. 4. He is not inquisitive into the reasonableness of *indifferent and innocent* commands, but believes their command to be reason enough in such cases to exact his obedience. 5. He lives according to a rule, and with compliance to publick customs, without any affectation or singularity. 6. He is meek and indifferent in all accidents and chances. 7. He patiently bears injuries. 8. He is alwaies unsatisfied in his own conduct, resolutions, and counsels. 9. He is a great lover of good men, and a praiser of wise men, and a censurer of no man. 10. He is modest in his speech, and reserved in his laughter. 11. He fears when he hears himself commended, lest God make another judgment concerning his actions then men doe. 12. He gives no pert or saucy answers when he is reproved, whether justly or unjustly. 13. He loves to sit down in private, and if he may, he refuses the temptation of offices and new honours. 14. He is ingenuous, free and open in his actions and discourses. 15. He mends his fault, and gives thanks when he is admonished. 16. He is ready to doe good offices to the murderers of his fame, to his slanderers, backbiters and detractors, as Christ washed the feet of *Judas*. 17. And is contented to be suspected of Indiscretion, so, before God he may be really innocent, and not offensive to his neighbour, nor wanting to his just and prudent interest.

Assai commanda chi ubbidisce al saggio.

Verum humilem patientia ostendit. S. Hier.

SECT. V.

Of Modeſty.

Modeſty is the appendage of Sobriety, and is to Chaſtity, to Temperance and to Humility as the fringes are to a garment. It is a grace of God that moderates the overactiveneſs and curioſity of the minde, and orders the paſſions of the body, and external actions, and is directly oppoſed to *Curioſity*, to *Boldneſſe*, to *Undecency*. The practiſe of Modeſty conſiſts in theſe following Rules:

Εὐκοσμοσύνη.

Acts and duties of Modeſty as it is oppoſed to Curioſity.

1. Inquire not into the ſecrets of God, but be content to learn thy duty according to the quality of thy perſon or imployment: that is plainly, if thou beeſt not concerned in the conduct of others: but if thou beeſt a teacher, learn it ſo as may beſt enable thee to diſcharge thy office. Gods commandments were proclaimed to all the world, but Gods counſels are to himſelf and to his ſecret ones, when they are admitted within the veil.

Eccluſ. 3. 21, 22, 23.

Qui ſcrutator eſt Majeſtis opprimetur à gloria. Prov. 25.

2. Inquire not into the things which are too hard for thee, but learn modeſtly to know thy infirmities and abilities, and raiſe not thy minde up to enquire into myſteries of State, or the ſecrets of Government, or difficulties Theological, if thy imployment really be, or thy underſtanding be judged to be of a lower rank.

Ἀνὼ ἀρχὰ τῦ φιλοσοφεῖν, πίσθησις τῦ ἰδίυ ἡγεμονικῦ, πως ἔχῃ. μεγάλα γὰρ τὰ γνῶναι ὅτι ἀδύνατε ἀκίνητον θελήσεις χρῆσις ἀπὸ φορᾶς τὰ μίγιστα. Arrian: lib. 1. c. 26.

Et plus ſapere interdum vulgus quod quantum opus eſt ſapiat. Lactant.

3. Let

3. Let us not enquire into the affairs of others that concern us not, but be buſied within our ſelves and our own ſpheres; ever remembring that to prie into the actions or intereſts of other men not under our charge, may miniſter to pride, to tyranny, to uncharitableneſs, to trouble, but can never conſiſt with modeſty, unleſs where duty or the meer intentions of charity, and relation doe warrant it.

4. Never liſten at the dores or windows: for beſides that it contains in it danger and a ſnare, it is alſo an invading my neighbours privacy, and a laying that open which he therefore incloſed, that it might not be open. Never ask what he carries covered ſo curiouſly; for it is enough that it is covered curiouſly. Hither alſo is reducible that we never open letters without publick authority, or reaſonably preſumed leave, or great neceſſity, or charity. Eccluſ. 7. 21. *Ne occhi in lettera, ne mano in taſca, ne orecchi in ſecreti altrui.*

Every man hath in his own life ſins enough, in his own minde trouble enough, in his own fortune evils enough, and in performance of his offices failings more then enough to entertain his own enquiry: ſo that curioſity after the affairs of others, cannot be without envy and an evil minde. What is it to me if my Neighbours Grandfather were a Syrian, or his Grandmother illegitimate, or that another is indebted five thouſand pounds, or whether his wife be expenſive? But commonly curious perſons (or as the Apoſtles phraſe is) *buſie-bodies* are not ſollicitous, or inquiſitive into the beauty and order of a well-governed family, or after the

virtues of an excellent person; but if there be any thing for which men keep locks and barres and porters, things that blush to see the light, and either are shameful in manners, or private in nature, these things are their care and their business. ⁂ But if great things will satisfie our enquiry, the course of the Sun and Moon, the spots in their faces, the Firmament of Heaven, and the supposed Orbs, the ebbing and flowing of the Sea, are work enough for us: or if this be not, let him tell me, whether the number of the starres be even or odde, and when they began to be so? since some ages have discovered new starres which the former knew not, but might have seen, if they had been where now they are fixed. ⁂ If these be too troublesome, search lower, and tell me, why this turf this year brings forth a Daisie, and the next year a Plantane: why the apple bears his seed in his heart, and wheat bears it in his head: let him tell, why a graff taking nourishment from a crab-stock shall have a fruit more noble then its nurse and parent: let him say, why the best of oyl is at the top, the best of wine in the middle, and the best of honey at the bottom, otherwise then it is in some liquors that are thinner, and in some that are thicker? But these things are not such as please busie-bodies. They must feed upon Tragedies, and stories of misfortunes and crimes; and yet tell them ancient stories of the ravishment of chast maidens, or the debauchment of nations, or the extreme poverty of learned persons, or the persecutions of the old Saints, or the changes of government, and sad accidents

accidents hapning in Royal families amongſt the *Arſacidæ*, the *Cæſars*, the *Ptolemies*, theſe were enough to ſcratch the itch of knowing ſad ſtories. But unleſſe you tell them ſomething *ſad and new*, ſomething that is done within the bounds of their own knowledge or relation, it ſeems tedious and unſatisfying; which ſhowes plainly it is an evil ſpirit: envie and idleneſs married together, and begot curioſity. Therefore *Plutarch* rarely well compares curious and inquiſitive ears to the execrable gates of cities, out of which only Malefactors, and Hangmen and Tragedies paſſe, nothing that is chaſt or holy. * If a Phyſician ſhould go from houſe to houſe unſent for, and enquire what woman hath a cancer in her bowels, or what man hath a fiſtula in his colick gut, though he could pretend to cure it, he would be almoſt as unwelcome as the diſeaſe it ſelf: and therefore it is inhumane to enquire after crimes and dyſaſters without pretence of amending them, but only to diſcover them. We are not angry with Searchers and Publicans when they look only on publick merchandiſe; but when they break open trunks, and pierce veſſels, and unrip packs, and open ſealed letters.

Curioſity is the direct incontinency of the ſpirit: and adultery it ſelf in its principle is many times nothing but a curious inquiſition after, and envying of another mans incloſed pleaſures: and there have been many who refuſed fairer objects that they might raviſh an incloſed woman, from her retirement and ſingle poſſeſſour. But theſe inquiſitions are ſeldome without danger, never without

baſeneſs; they are neither juſt, nor honeſt, nor delightful, and very often uſeleſſe to the curious inquirer. For men ſtand upon their guards againſt them, as they ſecure their meat againſt Harpyes and Cats, laying all their counſels and ſecrets out of their way; or as men clap their garments cloſe about them when the ſearching and ſaucy winds would diſcover their nakedneſs: as knowing that what men willingly hear, they doe willingly ſpeak of. Knock therefore at the dore before you enter upon your neighbours privacy; and remember that there is no difference between entring into his houſe, and looking into it.

Acts of modeſty as it is oppoſed to boldneſſe.

1. Let us alwaies bear about us ſuch impreſſions of reverence and fear of God as to tremble at his voice, to expreſs our apprehenſions of his greatneſs in all great accidents, in popular judgments, loud thunders, tempeſts, earthquakes, not only for fear of being ſmitten our ſelves, or that we are concerned in the accident, but alſo that we may humble our ſelves before his Almightineſs, and expreſs that infinite diſtance between his infiniteneſs and our weakneſſes, at ſuch times eſpecially when he gives ſuch viſible arguments of it. He that is merry and airie at ſhore when he ſees a ſad and a loud tempeſt on the ſea, or dances briskly when God thunders from heaven, regards not when God ſpeaks to all the world, but is poſſeſſed with a firm immodeſty.

2. Be reverent, modeſt, and reſerved in the

the presence of thy betters, giving to all according to their quality their titles of honour, keeping distance, speaking little, answering pertinently, not interposing without leave or reason, not answering to a question propounded to another; and ever present to thy superiors the fairest side of thy discourse, of thy temper, of thy ceremony, as being ashamed to serve excellent persons with unhandsome entercourse.

3. Never lie before a King, or a great person, nor stand in a lie when thou art accused, nor offer to justifie what is indeed a fault, but modestly be ashamed of it, ask pardon and make amends.

Quem Deus tegit verecundiæ pallio, hujus macnlas hominibus non ostendit. Maimon. Can Eth.

Πρῶτον οἰκείων ἀναμάρτητον, δεύτερον δ' ἀλλοτρίων. Meliss.

4. Never boast of thy sin, but at least lay a vail upon thy nakedness & shame, and put thy hand before thine eyes, that thou mayest have this beginning of repentance, to believe thy sin to be thy shame. For he that blushes not at his crime, but adds shamelessness to his shame, hath no instrument left to restore him to the hopes of virtue.

Obstare primum est velle, nec labi viâ: Pudor est secundus nosse peccandi modum. Senec. Hip.

A Chione saltem vel ab Helide discę pudorem. Abscondunt flurcas hæc monumenta lupas. Mart. l. 1. epist. 35.

5. Be not confident and affirmative in an uncertain matter, but report things modestly, and temperately according to the degree of that perswasion, which is, or ought to be begotten in thee by the efficacy of the authority, or the reason inducing thee.

6. Pretend not to more knowledge then thou hast, but be content to seem ignorant where thou art so, lest thou beest either brought

brought to shame, or retirest into shamelessness. Ecclus 3 25.

Κοσμιότης, εὐσχήμων or ἐυπρέπεια.

Acts of Modesty as it is opposed to undecency.

1. In your prayers, in Churches, and places of religion use reverent postures, great attention, grave ceremony, the lowest gestures of humility; remembring that we speak to God, in our reverence to whom we cannot possibly exceed; but that the expression of this reverence be according to law or custome, and the example of the most prudent and pious persons: that is, let it be the best in its kinde to the best of essences.

2. In all publick meetings, private addresses, in discourses, in journeys use those forms of saluration, reverence and decency, which the custome prescribes, and is usual amongst the most sober persons; giving honour to whom honour belongeth, taking place of none of thy betters, and in all cases of question concerning civil precedency, giving it to any one that will take it, if it be only thy own right that is in question.

3. Observe the proportion of affections in all meetings and to all persons: be not merry at a funeral, nor sad upon a festival, but *rejoice with them that rejoice, and weep with them that weep.*

4. Abstain from wanton & dissolute laughter, petulant and uncomely jests, loud talking, jeering, and all such actions, which in civil account are called undecencies, and incivilities.

3. Towards your parents use all modesty of duty and humble carriage: towards them & all your kindred be severe in the modesties of chastity:

chastity: ever fearing, lest the freedoms of natural kindness should enlarge into any neighbourhood of unhandsomness. For all incestuous mixtures, and all circumstances & degrees towards it, are the highest violations of modesty in the world: for therefore incest is grown to be so high a crime, especially in the last periods of the world, because it breaks that reverence which the consent of all nations and the severity of humane laws hath enjoyned towards our parents and nearest kindred, in imitation of that law which God gave to the Jews in prosecution of Modesty in this instance.

6. Be a curious observer of all those things which are of good report, and are parts of publick honesty. For publick fame, and the sentence of prudent and publick persons, is the measure of good and evil in things indifferent: and charity requires us to comply with those fancies and affections which are agreeable to nature, or the analogie of virtue, or publick laws, or old customs. It is against Modesty for a woman to marry a second husband as long as she bears a burden by the first, or to admit a second love while her funeral tears are not wiped from her cheeks. It is against publick honesty to doe some lawful actions of privacy in publick theatres, and therefore in such cases retirement is a duty of modesty. Philip. 4. 8.

Et meretrix abigit testes veloque, sirdque, Rardque si memini formice rima patet. Mart.

7. Be grave, decent & modest in thy clothing and ornament: never let it be above thy condition, not alwaies equal to it, never light or amorous, never discovering a nakedness through a thin vail, which thou pretendest to hide

hide: never to lay a ſnare for a ſoul, but remember what becomes a Chriſtian, profeſſing holineſs, chaſtity, and the diſcipline of the holy Jeſus: and the firſt effect of this let your ſervants feel by your gentleneſs and aptneſs to be pleaſed with their uſual diligence, and ordinary conduct: For the man or woman that is dreſſed with anger and impatience, wears pride under their robes, and immodeſty above.

Tuta ſit ornatrix: odi quæ ſauciat ora
Unguibus, & raptâ brachia figit acu.
Devovet, & tangit Dominæ caput illa, ſimúl & ſ
Plorat ad inviſas ſanguinolenta comas. Ovid.

8. Hither alſo is to be reduced ſingular and affected walking, proud, nice and ridiculous geſtures of body, painting and laſcivious dreſſings, all which together God reproves by the Prophet: *The Lord ſaith, becauſe the daughters of Sion are haughty, and walk with ſtretched forth necks and wanton eyes, walking and mincing as they go, and make a tinkling with their feet, therefore the Lord will ſmite her with a ſcab of the crown of the head, and will take away the bravery of their tinkling ornaments.* And this duty of modeſty in this inſtance is expreſly enjoyned to all Chriſtian women by Saint *Paul*, *That women adorn themſelves in modeſt apparel with ſhamefaſtneſs and ſobriety, not with broidered hair, or gold or pearl, or coſtly array, but (which becometh women profeſſing godlineſs) with good works.*

Iſaiah 3.15.

Prov. 6.13.

1 Tim. 2. 9.

9. As thoſe meats are to be avoided which tempt our ſtomachs beyond our hunger, ſo alſo ſhould prudent perſons decline all ſuch ſpectacles, relations, Theatres, loud noiſes and out-cries which concern us not, and are beſides

beſides our natural or moral intereſt. Our ſenſes ſhould not like petulant and wanton Girles wander into Markets and Theatres without juſt imployment; but when they are ſent abroad by reaſon, return quickly with their errand, and remain modeſtly at home under their guide, till they be ſent again.

Oedipum curioſitas in extremas conjecit calamitates: Plut:

10. Let all perſons be curious in obſerving modeſty toward themſelves in the handſome treating their own body, and ſuch as are in their power, whether living or dead. Againſt this rule they offend who expoſe to others their own, or pry into others nakedneſs beyond the limits of neceſſity; or where a leave is not made holy by a permiſſion from God. It is alſo ſaid that God was pleaſed to work a miracle about the body of *Epiphanius* to reprove the immodeſt curioſity of an unconcerned perſon, who pryed too neer when charitable people were compoſing it to the grave. In all theſe caſes and particulars, although they ſeem little, yet our duty and concernment is not little. Concerning which, I uſe the words of the Son of *Sirach*, ***He that deſpiſeth little things, ſhall periſh by little and little.***

SECT. VI.

Of contentedneſs in all eſtates and accidents.

VIrtues and Diſcourſes are like Friends, neceſſary in all fortunes; but thoſe are the beſt which are Friends in our ſadneſſes, and ſupport us in our ſorrows, and ſad accidents: and in this ſenſe, no man that is virtuous can be friendleſſe; nor hath any man reaſon

reaſon to complain of the Divine Providence, or accuſe the publick diſorder of things, or his own infelicity, ſince God hath appointed one remedy for all the evils in the World, and that is, a contented ſpirit: For this alone makes a man paſſe through fire, and not be ſcorched; through Seas, and not be drowned; through hunger and nakedneſs, and want nothing. For ſince all the evil in the world conſiſts in the diſagreeing between the object and the appetite, as when a man hath what he deſires not, or deſires what he hath not, or deſires amiſſe; he that compoſes his ſpirit to the preſent accident, hath variety of inſtances for his virtue, but none to trouble him, becauſe his deſires enlarge not beyond his preſent fortune: and a wiſe man is placed in the variety of chances like the Nave or Centre of a wheel, in the midſt of all the circumvolutions and changes of poſture, without violence or change, ſave that it turns gently in complyance with its changed parts, and is indifferent which part is up and which is down; for there is ſome virtue or other to be exerciſed what ever happens, either patience or thankſgiving, love or fear, moderation or humility, charity or contentedneſs, and they are every one of them equally in order to his great end, and immortal felicity: and beauty is not made by white or red, by black eyes and a round face, by a ſtraight body and a ſmooth skin; but by a proportion to the fancy: No rules can make amability, our mindes and apprehenſions make that; and ſo is our felicity; and we may be reconciled to poverty & a low fortune, if we

ſuffer

ſuffer contentedneſs and the grace of God to make the proportions. For no man is poor that does not think himſelf ſo: But if in a full fortune, with impatience he deſires more, he proclaims his wants and his beggerly condition. But becauſe this grace of contentedneſs was the ſum of all the old moral Philoſophy, and a great duty in Chriſtianity, and of moſt univerſal uſe in the whole courſe of our lives, and the only inſtrument to eaſe the burdens of the world and the enmities of ſad chances, it will not be amiſſe to preſſe it by the proper arguments by which God hath bound it upon our ſpirits, it being faſtned by Reaſon and Religion, by duty and intereſt, by neceſſity and conveniency, by example, and by the propoſition of excellent rewards, no leſſe then peace and felicity.

Non facile tibi eſt, ſi diſſimules, injuria.

1. Contentedneſs in all eſtates is a duty of Religion: it is the great reaſonableneſs of complying with the *Divine providence* which governs all the World, and hath ſo ordered us in the adminiſtration of his great Family. He were a ſtrange fool that ſhould be angry becauſe Dogs and ſheep need no ſhoes, and yet himſelf is full of care to get ſome: God hath ſupplied thoſe needs to them by natural proviſions, and to thee by an artificial: for he hath given thee reaſon to learn a trade, or ſome means to make or buy them, ſo that it onely differs in the manner of our proviſion; and which had you rather want, ſhoes or reaſon? And my Patron that hath given me a Farm is freer to me then if he gives a loaf ready baked. But however, all theſe gifts come from him, and therefore

it

it is fit he ſhould diſpenſe them as he pleaſe; and if we murmure here, we may at the next melancholy be troubled that God did not make us to be Angels, or Starres. For if that which we are or have, doe not content us, we may be troubled for every thing in the World, which is beſides our being, or our poſſeſſions.

God is the Maſter of the Scenes, we muſt not chooſe which part we ſhall act; it concerns us only to be careful that we doe it well, alwaies ſaying, *If this pleaſe God let it be as it is*: and we who pray that Gods will may be done in Earth as it is in Heaven, muſt remember that the Angels doe whatſoever is commanded them, and go where ever they are ſent, and refuſe no circumſtances: and if their imployment be croſſed by a higher decree, they ſit down in peace and rejoice in the event; and when the Angel of *Judea* could not prevail in behalf of the people committed to his charge, becauſe the Angel of *Perſia* oppoſed it, he only told the ſtory at the command of God, and was as content, and worſhipped with as great an extaſie in his proportion, as the prevailing Spirit. Doe thou ſo likewiſe: keep the ſtation where God hath placed you, and you ſhall never long for things without, but ſit at home feaſting upon the *Divine Providence* and thy own *reaſon*, by which we are taught that it is neceſſary and reaſonable to ſubmit to God.

εἰ τοῦτο τῷ θεῷ φίλον ἔστω γενέσθω.

Dan. 10. 13.

For, is not all the World Gods family? Are not we his creatures? Are we not as clay in the hand of the Potter? Doe we not live

live upon his meat, and move by his ſtrength, and doe our work by his light? Are we any thing but what we are from him? And ſhall there be a mutiny among the flocks and herds, becauſe their Lord or their Shepherd chooſes their paſtures, and ſuffers them not to wander into Deſerts and unknown waies? If we chooſe, we doe it ſo fooliſhly that we cannot like it long, and moſt commonly not at all: but God who can doe what he pleaſe, is wiſe to chooſe ſafely for us, affectionate to comply with our needs, and powerful to execute all his wiſe decrees. Here therefore is the wiſdome of the contented man, to let God chooſe for him: for when we have given up our wills to him, and ſtand in that ſtation of the battel where our great General hath placed us, our ſpirits muſt needs reſt while our conditions have for their ſecurity the power, the wiſdom, and the charity of God.

2. Contentedneſs in all accidents brings great peace of ſpirit, and is the great and only inſtrument of temporal felicity. It removes the ſting from the accident, and makes a man not to depend upon chance, and the uncertain diſpoſitions of men for his well-being, but only on GOD and his own Spirit. We our ſelves make our fortunes good or bad, and when God lets looſe a Tyrant upon us, or a ſickneſs, or ſcorn, or a leſſened fortune, if we fear to die, or know not to be patient, or are proud, or covetous, then the calamity ſits heavy on us. But if we know how to manage a noble principle, and fear not Death ſo much as a diſhoneſt action, and think impatience a worſe evil then a Feaver,

ὁ θεὸς τίθησιν ἢ ποιεῖν, εἴ τι ἀγαθὸν θέλεις παρὰ σαυτῷ λαβεῖν. Arrian: Epict.

and

and Pride to be the biggeſt diſgrace, and poverty to be infinitely deſirable before the torments of covetouſneſs; then we who now think vice to be ſo eaſie, and make it ſo familiar, and think the cure ſo impoſſible, ſhall quickly be of another minde, and reckon theſe accidents amongſt things eligible.

But no man can be happy that hath great hopes and great fears of things without, and events depending upon other men, or upon the chances of Fortune. The rewards of Virtue are certain, and our proviſions for our natural ſupport are certain, or if we want meat till we die, then we die of that diſeaſe, and there are many worſe then to die with an *atrophy* or Conſumption, or unapt and courſer nouriſhment: But he that ſuffers a tranſporting paſſion concerning things within the power of others, is free from ſorrow and amazement no longer then his enemy ſhall give him leave; and it is ten to one but he ſhall be ſmitten then, and there where it ſhall moſt trouble him: for ſo the Adder teaches us where to ſtrike, by her curious and fearful defending of her head. The old Stoicks when you told them of a ſad ſtory would ſtill anſwer, τί πρὸς μέ; *What is that to me?* Yes, for the Tyrant hath ſentenced you alſo to priſon. Well! what is that? He will put a chain upon my legge, but he cannot binde my ſoul. No: but he will kill you. Then Ile die. If preſently, let me go that I may preſently be freer then himſelf: but if not till anon or to morrow, I will dine firſt, or ſleep, or doe what reaſon and nature calls for, as at other times. This in Gentile Philoſophy,

ſophy is the ſame with the diſcourſe of Saint *Paul, I have learned in whatſoever ſtate I am therewith to be content. I know both how to be abaſed, and I know how to abound, every where and in all things I am inſtructed both how to be full and to be hungry, both to abound and ſuffer need.* Phil. 4. 11, 12. 1 Tim. 6. 8. Hebr. 13. 5. *Chi bene mal non può ſoffrire, a grand honor non può venir.*

We are in the world like men playing at Tables, the chance is not in our power, but to play it, is; and when it is fallen we muſt manage it as we can, and let nothing trouble us, but when we doe a baſe action, or ſpeak like a fool, or think wickedly: theſe things God hath put into our powers: but concerning thoſe things wch are wholly in the choice of another, they cannot fall under our deliberation, and therefore neither are they fit for our paſſions. My fear may make me miſerable, but it cannot prevent what another hath in his power and purpoſe: and proſperities can only be enjoyed by them who fear not at all to loſe them, ſince the amazement and paſſion concerning the future takes off all the pleaſure of the preſent poſſeſſion. Therefore if thou haſt loſt thy land, doe not alſo loſe thy conſtancy: and if thou muſt die a little ſooner, yet doe not die impatiently. For no chance is evil to him that is content, and *to a man nothing is miſerable, unleſſe it be unreaſonable.* No man can make another man to be his ſlave, unleſſe he hath firſt enſlaved himſelf to life and death, to pleaſure or pain, to hope or fear; command theſe paſſions, and you are freer then the Parthian Kings. Πᾶν τὸ ἄλογον φορτικόν.

Inſtruments or exerciſes to procure contentedneſs.

Upon the ſtrength of theſe premiſes we may

may reduce this virtue to practiſe by its proper inſtruments firſt, and then by ſome more ſpecial conſiderations or arguments of content.

1, When any thing happens to our diſpleaſure, let us endevour to take off its trouble by turning it into ſpiritual or artificial advantage, and handle it on that ſide, in which it may be uſeful to the deſignes of reaſon. For there is nothing but hath a double handle, or at leaſt we have two hands to apprehend it. When an enemy reproaches us, let us look on him as an impartial relator of our faults, for he will tell thee truer then thy fondeſt friend will, and thou mayeſt call them *pretious balms*, though *they break thy head*, and forgive his anger while thou makeſt uſe of the plainneſs of his declamation. *The Ox when he is weary treads ſureſt*, and if there be nothing elſe in the diſgrace but that it makes us to walk warily, and tread ſure for fear of our enemies, that is better then to be flattered into pride and careleſneſs. This is the charity of Chriſtian Philoſophy, which expounds the ſenſe of the Divine providence fairly, and reconciles us to it by a charitable conſtruction: and we may as well refuſe all phyſick if we conſider it only as unpleaſant in the taſt, and we may finde fault with the rich valleys of *Thaſus*, becauſe they are circled with ſharp mountains: but ſo alſo we may be in charity with every unpleaſant accident, becauſe though it taſt bitter it is intended for health and medicine.

If therefore thou falleſt from thy imployment in publick, take ſanctuary in an honeſt retire-

retirement, being indifferent to thy gain abroad, or thy ſafety at home: If thou art out of favour with thy Prince, ſecure the favour of the *King of kings*, and then there is no harm come to thee: and when *Zeno Citienſis* loſt all his goods in a ſtorm, he retired to the ſtudies of Philoſophy, to his ſhort cloak, and a ſevere life, and gave thanks to fortune for his proſperous miſchance. When the North-winde blows hard, and it rains ſadly, none but fools ſit down in it and crie: wiſe people defend themſelves againſt it with a warm garment, or a good fire, and a drie roof: when a ſtorm of a ſad miſchance beats upon our ſpirits, turn it into ſome advantage by obſerving where it can ſerve another end, either of religion or prudence, of more ſafety or leſſe envie: it will turn into ſomething that is good, if we liſt to make it ſo: at leaſt it may make us weary of the worlds vanity, and take off our confidence from uncertain riches, and make our ſpirits to dwell in thoſe regions, where content dwells eſſentially: if it does any good to our ſouls, it hath made more then ſufficient recompenſe for all the temporal affliction. He that threw a ſtone at a dog, and hit his cruel ſtepmother, ſaid, that although he intended it otherwiſe, yet the ſtone was not quite loſt: and if we fail in the firſt deſigne, if we bring it home to another equally to content us, or more to profit us, then we have put our conditions paſt the power of chance; and this was called in the old Greek Comedy *a being revenged on fortune by becoming Philoſophers*, and turning the chance into reaſon or religion: for ſo a wiſe

wiſeman ſhall overrule his ſtarres, and have a greater influence upon his own content, then all the conſtellations and planets of the firmament.

2. Never compare thy condition with thoſe above thee; but to ſecure thy content, look upon thoſe thouſands with whom thou wouldeſt not for any intereſt change thy fortune and condition. A ſouldier muſt not think himſelf unproſperous, if he be not ſucceſsful as the ſon of *Philip*, or cannot graſp a fortune as big as the Roman Empire: Be content that thou art not leſſened as was *Pyrrhus*: or if thou beeſt, that thou art not routed like *Craſſus*: and when that comes to thee, it is a great proſperity, that thou art not cag'd and made a ſpectacle like *Bajazet*: or thy eyes were not pull'd out like *Zedekiahs*: or that thou wert not flead alive like *Valentinian*. If thou admireſt the greatneſs of *Xerxes*, look alſo on thoſe that digged the mountain *Atho*, or whoſe ears and noſes were cut off, becauſe the Helleſpont carried away the bridge. It is a fine thing (thou thinkeſt) to be carried on mens ſhoulders: but give God thanks that thou art not forced to carry a rich fool upon thy ſhoulders: as thoſe poor men doe whom thou beholdeſt. There are but a few Kings in mankinde, but many thouſands who are very miſerable, if compared to thee. However it is a huge folly rather to grieve for the good of others, then to rejoice for that good which God hath given us of our own.

And yet there is no wiſe or good man that would change perſons or conditions intirely with

with any man in the world. It may be he would have one mans wealth added to himſelf, or the power of a ſecond, or the learning of a third, but ſtill he would receive theſe into his own perſon, becauſe he loves that beſt, and therefore eſteems it beſt, and therefore overvalues all that which he is, before all that which any other man in the world can be. Would any man be *Dives* to have his wealth, or *Judas* for his office, or *Saul* for his kingdome, or *Abſolon* for his beauty, or *Achitophel* for his policy? It is likely he would wiſh all theſe, and yet he would be the ſame perſon ſtill. For every man hath deſires of his own, and objects juſt fitted to them, without which he cannot be, unleſſe he were not himſelf. And let every man that loves himſelf ſo well as to love himſelf before all the world, conſider, if he have not ſomething, for which in the whole he values himſelf farre more then he can value any man elſe. There is therefore no reaſon to take the fineſt feathers from all the winged nation to deck that bird, that thinks already ſhe is more valuable then any the inhabitants of the ayre. Either change all or none. Ceaſe to love your ſelf beſt, or be content with that portion of being and bleſſing for which you love your ſelf ſo well.

3. It conduces much to our content, if we paſſe by thoſe things which happen to our trouble, and *conſider that which is pleaſing and proſperous*, that by the repreſentation of the better the worſe may be blotted out: and at the worſt you have enough

to keep you alive, and to keep up, and to improve your hopes of Heaven. If I be overthrown in my ſuit at Law, yet my houſe is left me ſtill and my land: or I have a virtuous wife, or hopeful children, or kinde friends, or good hopes: If I have loſt one childe, it may be I have two or three ſtill left me; *or elſe reckon the bleſſings which already you have received*, and therefore be pleaſed in the change and variety of affairs to receive *evil from the hand of God as well as good*. *Antipater* of Tarſus uſed this art to ſupport his ſorrows on his death-bed, and reckoned the good things of his paſt life, not forgetting to recount it as a bleſſing, an argument that God took care of him, that he had a proſperous journey from Cilicia to Athens. *Or elſe pleaſe thy ſelf with hopes of the future*: for we were born with this ſadneſs upon us; and it was a change that brought us into it, and a change may bring us out again.

La ſperanza e il pan de poveri.
Non ſi malè nunc, & olim ſic erit.

ἀεὶ γὰρ γ' εἰς νίκτα πλέω. *Harveſt will come, and then every farmer is rich, at leaſt for a moneth or two.* It may be thou art entred into the cloud which will bring a gentle ſhowre to refreſh thy ſorrows.

Now ſuppoſe thy ſelf in as great a ſadneſs, as ever did load thy ſpirit, wouldſt thou not bear it cheerfully and nobly, if thou wert ſure that within a certain ſpace ſome ſtrange excellent fortune would relieve thee, and enrich thee, and recompenſe thee ſo as to overflow all thy hopes and thy deſires, and capacities? Now then, when a ſadneſs lies heavy upon thee, remember that thou art a Chriſtian

ſtian deſigned to the inheritance of Jeſus: and what doſt thou think concerning thy great fortune, thy lot and portion of eternity? Doeſt thou think thou ſhalt be ſaved or damned? Indeed if thou thinkeſt thou ſhalt periſh, I cannot blame thee to be ſad, ſad till thy heart-ſtrings crack: but then why art thou troubled at the loſſe of thy money? what ſhould a damned man doe with money, which in ſo great a ſadneſs it is impoſſible for him to enjoy? Did ever any man upon the rack, afflict himſelf becauſe he had received a croſſe anſwer from his Miſtreſſe? or call for the particulars of a purchaſe upon the gallows? If thou doeſt really believe thou ſhalt be damned, I doe not ſay it will *cure* the ſadneſs of thy poverty, but it will *ſwallow* it up. *But if thou believeſt thou ſhalt be ſaved, conſider how great is that joy, how infinite is that change, how unſpeakable is the glory, how excellent is the recompenſe for all the ſufferings in the world, if they were all laden upon thy ſpirit? So that let thy condition be what it will, if thou conſidereſt thy own preſent condition, and compare it to thy future poſſibility, thou canſt not feel the preſent ſmart of a croſſe fortune to any great degree, either becauſe thou haſt a farre bigger ſorrow, or a farre bigger joy. Here thou art but a ſtranger travelling to thy Countrey, where the glories of a kingdome are prepared for thee, it is therefore a huge folly to be much afflicted becauſe thou haſt a leſſe convenient Inne to lodge in by the way.

But theſe arts of *looking forwards and*

backwards are more then enough to ſupport the ſpirit of a Chriſtian: there is no man but hath bleſſings enough in preſent poſſeſſion to outweigh the evils of a great affliction. Tell the joynts of thy body, and doe not accuſe the univerſal providence for a lame leg, or the want of a finger, when all the reſt is perfect: and you have a noble ſoul, a particle of Divinity, the image of GOD himſelf: and by the want of a finger you may the better know how to eſtimate the remaining parts, and to account for every degree of the ſurviving bleſſings. *Ariſtippus* in a great ſuit at Law loſt a Farm, and to a Gentleman who in civility pitied and deplored his loſſe, He anſwered, I have two Farms left ſtill, and that is more then I have loſt, and more then you have by one. If you miſſe an Office for which you ſtood Candidate, then beſides that you are quit of the cares and the envy of it, you ſtill have all thoſe excellencies which rendred you capable to receive it, and they are better then the beſt Office in the Common-wealth. If your eſtate be leſſened, you need the leſſe to care who governs the Province, whether he be rude or gentle. I am croſſed in my journey, and yet I ſcaped robbers; and I conſider, that if I had been ſet upon by Villains, I would have redeemed that evil by this which I now ſuffer, and have counted it a deliverance: or if I did fall into the hands of theeves, yet they did not ſteal my land: or I am fallen into the hands of Publicans and Sequeſtrators, and they have taken all from me, what now? let me look about me. They have left

left me the Sun and the Moon, Fire and Water, a loving wife, and many friends to pity me, and ſome to relieve me, and I can ſtill diſcourſe, and unleſſe I liſt they have not taken away my merry countenance, and my cheerful ſpirit, and a good conſcience: they ſtill have left me the providence of God, and all the promiſes of the Goſpel, and my Religion, and my hopes of Heaven, and my charity to them too: and ſtill I ſleep, and digeſt, I eat and drink, I read and meditate, I can walk in my neighbours pleaſant fields, and ſee the varieties of natural beauties, and delight in all that in which God delights, that is, in virtue and wiſdom, in the whole creation, and in God himſelf: and he that hath ſo many cauſes of joy, and ſo great, is very much in love with ſorrow and peeviſhneſs, who loſes all theſe pleaſures, and chooſes to ſit down upon his little handful of thorns: ſuch a perſon were fit to bear *Nero* company in his funeral ſorrow for the loſſe of one of *Poppea*'s hairs, or help to mourn for *Leſbia*'s ſparrow: and becauſe he loves it, he deſerves to ſtarve in the midſt of plenty, and to want comfort while he is encircled with bleſſings.

4. Enjoy the preſent whatſoever it be, and be not ſollicitous for the future: for if you take your foot from the preſent ſtanding, and thruſt it forward toward to morrows event, you are in a reſtleſſe condition: it is like refuſing to quench your preſent thirſt by fearing you ſhall want drink the next day. If it be well to day, it is madneſs

Quid ſit futurum cras fuge quærere, & Quem fors dierum cunque dabit, lucro Appone. Hor. l. 1. Od. 4.

to make the preſent miſerable by fearing it may be ill to morrow, when your belly is full of to daies dinner to fear you ſhall want the next daies ſupper: for it may be you ſhall not, and then to what purpoſe was this daies affliction? But if to morrow you ſhall want, your ſorrow will come time enough, though you doe not haſten it, let your trouble tarry till its own day comes. But if it chance to be ill to day, doe not increaſe it by the care of to morrow. Enjoy the bleſſings of this day, if God ſends them, and the evils of it bear patiently and ſweetly: for this day is only ours, we are dead to yeſterday, and we are not yet born to the morrow. He therefore that enjoyes the preſent, if it be good, enjoyes as much as is poſſible: and if only that daies trouble leans upon him, it is ſingular and finite. *Sufficient to the day* (ſaid Chriſt) *is the evil thereof. Sufficient*, but *not intolerable*: but if we look abroad and bring into one daies thoughts the evil of many, certain and uncertain, what will be and what will never be, our load will be as intolerable as it is unreaſonable. To reprove this inſtrument of diſcontent, the Ancients faigned that in Hell ſtood a man twiſting a rope of Hay, and ſtill he twiſted on, ſuffering an Aſſe to eat up all that was finiſhed: ſo miſerable is he who thruſts his paſſions forward towards future events, and ſuffers all that he may enjoy to be loſt and devoured by folly and inconſideration, thinking nothing fit to be enjoyed but that

Prudens futuri temporis exitum
Caliginoſa nocte premit Deus;
Ridetque, ſi mortalis ultra
Fas trepidet: quod adeſt memento
Componere æquus. Hor. l. 3. Od. 29.

Τὸ γὰρ σήμερον μέλῃ μοι, τὸ δ' αὔριον τίς οἶδε;

that which is not, or cannot be had. Juſt ſo, many young perſons are loath to die, and therefore deſire to live to old age, and when they are come thither, are troubled that they are come to that ſtate of life to which before they were come, they were hugely afraid they ſhould never come.

5. Let us prepare our mindes againſt changes, alwaies expecting them, that we be not ſurprized when they come: For nothing is ſo great an enemy to tranquillity and a contented ſpirit, as the amazement and confuſions of unreadineſs and inconſideration: and when our fortunes are violently changed, our ſpirits are unchanged, if they alwaies ſtood in the Suburbs and expectation of ſorrows. *O Death, how bitter art thou to a man that is at reſt in his poſſeſſions:* and to the rich Man who had promiſed to himſelf eaſe and fulneſs for many years, it was a ſad arreſt, that his ſoul was ſurpriſed the firſt night: but the Apoſtles who every day knockt at the gate of death, and looked upon it continually, went to their Martyrdome in peace and evenneſs.

6. Let us often frame to our ſelves and repreſent to our conſiderations the images of thoſe bleſſings we have, juſt as we uſually underſtand them when we want them. Conſider how deſirable health is to a ſick man, or liberty to a priſoner; and if but a fit of the tooth-ach ſeiſes us with violence, all thoſe troubles which in our health afflicted us, disband inſtantly and ſeem inconſiderable. He that in his health is troubled that he is in debt, and ſpends ſleepleſſe nights, and

to make the preſent miſerable by fearing it may be ill to morrow, when your belly is full of to daies dinner to fear you ſhall want the next daies ſupper: for it may be you ſhall not, and then to what purpoſe was this daies affliction? But if to morrow you ſhall want, your ſorrow will come time enough, though you doe not haſten it, let your trouble tarry till its own day comes. But if it chance to be ill to day, doe not increaſe it by the care of to morrow. Enjoy the bleſſings of this day, if God ſends them, and the evils of it bear patiently and ſweetly: for this day is only ours, we are dead to yeſterday, and we are not yet born to the morrow. He therefore that enjoyes the preſent, if it be good, enjoyes as much as is poſſible: and if only that daies trouble leans upon him, it is ſingular and finite. *Sufficient to the day* (ſaid Chriſt) *is the evil thereof. Sufficient*, but *not intolerable*: but if we look abroad and bring into one daies thoughts the evil of many, certain and uncertain, what will be and what will never be, our load will be as intolerable as it is unreaſonable. To reprove this inſtrument of diſcontent, the Ancients faigned that in Hell ſtood a man twiſting a rope of Hay, and ſtill he twiſted on, ſuffering an Aſſe to eat up all that was finiſhed: ſo miſerable is he who thruſts his paſſions forward towards future events, and ſuffers all that he may enjoy to be loſt and devoured by folly and inconſideration, thinking nothing fit to be enjoyed but that

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refuſes meat becauſe of his infelicity, let him fall into a fit of the Stone or a high Feaver, deſpiſes the arreſt of all his firſt troubles, and is as a man unconcerned. Remember then that God hath given thee a bleſſing, the want of which is infinitely more trouble then thy preſent debt or poverty, or loſſe; & therefore is now more to be valued in the poſſeſsion, & ought to outweigh thy trouble. The very privative bleſſings, the bleſſings of immunity, ſafeguard, liberty and integrity which we commonly enjoy, deſerve the thankſgiving of a whole life. If God ſhould ſend a Cancer upon thy face, or a Wolf into thy ſide, if he ſhould ſpread a cruſt of Leproſie upon thy skin, what wouldſt thou give to be but as now thou art? Wouldſt thou not on that condition be as poor as I am? or as the meaneſt of thy brethren? Would you not chooſe your preſent loſſe or affliction as a thing extremely eligible, and a redemption to thee if thou mighteſt exchange the other for this? Thou art quit from a thouſand calamities, every one of which if it were upon thee would make thee inſenſible of thy preſent ſorrow: and therefore let thy joy (which ſhould be as great for thy freedom from them, as is thy ſadneſs when thou feeleſt any of them) doe the ſame cure upon thy diſcontent. For if we be not extremely fooliſh or vain, thankleſſe or ſenſleſſe, a great joy is more apt to cure ſorrow and diſcontent, then a great trouble is. I have known an affectionate Wife when ſhe hath been in fear of parting with her beloved Husband, heartily deſire

deſire of God his life or ſociety upon any conditions that were not ſinful; and chooſe to beg with him, rather then to feaſt without him: and the ſame perſon hath upon that conſideration born poverty nobly, when God hath heard her prayer in the other matter: What wiſe man in the world is there who does not preferre a ſmall fortune with peace before a great one with contention, and warre and violence? and then he is no longer wiſe if he alters his opinion when he hath his wiſh.

7. If you will ſecure a contented ſpirit, you muſt meaſure your deſires by your fortune and condition, not your fortunes by your deſires: That is, be governed by your needs, not by your fancy; by Nature, not by evil cuſtoms and ambitious principles. He that would ſhoot an arrow out of a Plow, or hunt a Hare with an Elephant, is not unfortunate for miſsing the mark or prey; but he is fooliſh for chooſing ſuch unapt inſtruments: and ſo is he that runs after his content with appetites not ſpringing from natural needs, but from artificial, phantaſtical and violent neceſsities: Theſe are not to be ſatisfied; or if they were, a man hath choſen an evil inſtrument towards his content: Nature did not intend reſt to a Man by filling of ſuch deſires. Is that Beaſt better that hath two or three Mountains to graze on, then a little Bee that feeds on Dew or Manna, and lives upon what falls every morning from the Store-houſes of Heaven, *Clouds* and *Providence*? Can a Man quench his thirſt better out of a River

Aſſai baſta per chi non è incordo.

—— quanto præſtantius eſſet
Numen aquæ, viridi ſi margine clauderet undas
Herba, nec ingenuum violarent marmora tophũ?
—— me paſcunt olivæ
Me cichoræ, leveſque malvæ;
Frui paratis & valido mihi
Latoe dones —— Horat: l. 1. Od. 31.
Amabo levem cupreſſum
Omiſſis Cretæ paſcuis
Terræ mihi datum eſt parum,
Careo interim doloribus. Pindar:

then a full Urn, or drink better from the Fountain whé it is finely paved with Marble, then when it ſwels over the green Turf? Pride and artificial gluttonies doe but adulterate Nature, making our diet healthleſſe, our appetites impatient and unſatisfiable, and the taſte mixt, phantaſtical, and meretricious. But that which we miſcal poverty, is indeed Nature: and its proportions are the juſt meaſures of a Man, and the beſt inſtruments of content: But when we create needs that God or Nature never made, we have erected to our ſelves an infinite ſtock of trouble that can have no period. *Sempronius* complained of want of clothes, and was much troubled for a new ſuit, being aſhamed to appear in the Theatre with his Gown a little thread-bare: but when he got it and gave his old clothes to *Codrus*, the poor man was raviſht with joy, and went and gave God thanks for his new purchaſe: and *Codrus* was made richly fine and cheerfully warm by that which *Sempronius* was aſhamed to wear; and yet their natural needs were both alike, the difference only was, that *Sempronius* had ſome artificial and phantaſtical neceſſities ſuperinduced, which *Codrus* had not; and was harder to be relieved, and could not have joy at ſo cheap a rate; becauſe the one lived according to Nature, the other by Pride and ill cuſtomes, and meaſures

ſures taken by other mens eyes and tongues, and artificial needs. He that propounds to his fancy things greater then himſelf, or his needs, and is diſcontent and troubled when he fails of ſuch purchaſes, ought not to accuſe Providence, or blame his fortune, but his folly. God and Nature made no more needs then they mean to ſatisfie: and he that will make more muſt look for ſatisfaction where he can.

8. In all troubles and ſadder accidents, let us take ſanctuary in Religion, and by innocence caſt out anchors for our ſouls to keep them from ſhipwrack, though they be not kept from ſtorm. For what Philoſophy ſhall comfort a Villain that is haled to the rack for murdering his Prince; or that is broken upon the wheel for Sacrilege? His cup is full of pure and unmingled ſorrow: His body is rent with torment, his name with ignominy, his ſoul with ſhame and ſorrow which are to laſt eternally: but when a man ſuffers in a good cauſe, or is afflicted and yet walks not perverſly with his God, then, *Anytus and Melitus may kill me, but they cannot hurt me*; then Saint *Pauls* character is engraved in the forehead of our fortune: *We are troubled on every ſide, but not diſtreſſed; perplexed, but not in deſpair; perſecuted, but not forſaken; caſt down, but not deſtroyed: and who is he that will harm you, if ye be followers of that which is good?* For indeed every thing in the World is indifferent, but ſin: and all the ſcorchings of the Sun are very tolerable in reſpect of the burnings of a Feaver or a Calenture. The greateſt evils are

Vacare culpæ in calamitatibus maximum ſolatium.

2 Cor. 4. 7, 8

1 Pet. 3. 13. & 4. 15, 16.

are from within us: and from our ſelves alſo we muſt look for our greateſt good; for God is the Fountain of it, but reaches it to us by our own hands; and when all things look ſadly round about us, then only we ſhall finde how excellent a fortune it is to have GOD to our friend; and of all friendſhips that only is created to ſupport us in our needs. For it is ſin that turns an Ague into a Feaver, and a Feaver to the Plague, fear into deſpair, anger into rage, and loſſe into madneſs, and ſorrow to amazement and confuſion: but if either we were innocent, or elſe by the ſadneſs are made penitent, we are put to School, or into the Theatre, either to learn how, or elſe actually to combat for a Crown; the accident may ſerve an end of mercy, but is not a Meſſenger of wrath.

Let us not therefore be governed by *external* and *preſent*, and *ſeeming things*; nor let us make the ſame judgment of things, that common and weak underſtandings doe; nor make other men, and they not the wiſeſt, to be judges of our felicity, ſo that we be happy or miſerable as they pleaſe to think us; but let reaſon, and experience, and religion, and hope relying upon the Divine promiſes be the meaſure of our judgment. No *wiſe man* did ever deſcribe felicity without virtue: and no *good man* did ever think virtue could depend upon the variety of a good or bad fortune. It is no evil to be poor, but to be vitious and impatient.

Beatitudo pendet à rebus conſiliis in affectionem animi conſtantem deſinentibus. Plut.

Means

Means to obtain content by Way of conſideration.

To theſe exerciſes and ſpiritual inſtruments if we adde the following conſiderations concerning the nature and circumſtances of humane chance, we may better ſecure our peace. For as to children who are afraid of vain Images, we uſe to perſwade confidence by making them to handle and look neerer ſuch things, that when in ſuch a familiarity they perceive them innocent, they may overcome their fears: ſo muſt timorous, phantaſtical, ſad & diſcontented perſons be treated; they muſt be made to conſider and on all ſides to look upon the accident, and to take all its dimenſions, and conſider its conſequences, and to behold the purpoſe of God, and the common miſtakes of men, and their evil ſentences they uſually paſſe upon them; For then we ſhall perceive that like Colts and unmanaged Horſes we ſtart at dead bones and liveleſſe blocks, things that are unactive as they are innocent. But if we ſecure our hopes and our fears, and make them moderate and within government, we may the ſooner overcome the evil of the accident: *for nothing that We feel is ſo bad as What We fear.*

1. Conſider that the univerſal providence of God hath ſo ordered it, that the good things of Nature and Fortune are divided, that we may know how to bear our own and relieve each others wants and imperfections. It is not for a Man, but for a God to have all excellencies and all felicities. He ſupports my poverty with his wealth, I counſel and

Non te ad omnia læta genuit O Agamemnon, Atreus. Opus eſt te gaudere & mœrere: Mortalis natus es, & ut haud velis Superi ſic conſtituerunt.

and inſtruct him with my learning and experience. He hath many friends, I many children: He hath no heir, I have no inheritance: and any one great bleſſing together with the common portions of Nature and neceſſity is a fair fortune, if it be but health or ſtrength, or the ſwiftneſs of *Ahimaaz*. For it is an unreaſonable diſcontent to be troubled that I have not ſo good Cocks, or Dogs, or Horſes as my Neighbour, being more troubled that I want one thing that I need not, then thankful for having received all that I need. *Nero* had this diſeaſe, that he was not content with the fortune of the whole Empire, but put the Fidlers to death for being more skilful in the trade then he was: and *Dionyſius* the elder, was ſo angry at *Philoxenus* for ſinging, and with *Plato* for diſputing better then he did, that he ſold *Plato* a Slave into *Ægina*, and condemned the other to the Quarries.

This conſideration is to be enlarged by adding to it that there are ſome inſtances of fortune and a fair condition that cannot ſtand with ſome others, but if you deſire this, you muſt loſe that, and unleſſe you be content with one, you loſe the comfort of both. If you covet Learning, you muſt have leiſure and a retired life: if to be a Politician, you muſt go abroad and get experience and doe all buſineſſes, and keep all company, and have no leiſure at all. If you will be rich, you muſt be frugal: If you will be popular, you muſt be bountiful: If a Philoſopher, you muſt deſpiſe riches. The Greek that deſigned to make the moſt exquiſite picture that could

could be imagined, fancied the eye of *Chione*, and the hair of *Pægnium*, and *Tarſia*'s lip, *Philenium*'s chin, and the forehead of *Delphia*, and ſet all theſe upon *Milphidippa*'s neck, and thought that he ſhould outdoe both Art and Nature. But when he came to view the proportions, he found that what was excellent in *Tarſia* did not agree with the other excellency of *Philenium*; and although ſingly they were rare pieces, yet in the whole they made a moſt ugly face. The diſperſed excellencies and bleſſings of many men, if given to one, would not make a handſome, but a monſtrous fortune. Uſe therefore that faculty which Nature hath given thee, and thy education hath made actual, and thy calling hath made a duty: but if thou deſireſt to be a Saint, refuſe not his perſecution: If thou wouldeſt be famous as *Epaminondas* or *Fabricius*, accept alſo of their poverty, for that added luſtre to their perſons and envy to their fortune, and their virtue without it could not have been ſo excellent. Let *Euphorion* ſleep quietly with his old rich Wife: and let *Medius* drink on with *Alexander*: and remember thou canſt not have the riches of the firſt, unleſſe you have the old Wife too; nor the favour which the ſecond had with his Prince, unleſſe you buy it at his price, that is, pay thy ſobriety down at firſt, and thy health a little after; and then their condition though it lookt ſplendidly, yet when you handle it on all ſides, it will prick your fingers.

Prandet Ariſtoteles quando Philippo lubet, Diogenes quando Diogeni.

2. Conſider how many excellent perſonages in all Ages have ſuffered as great or greater

greater calamities then this which now tempts thee to impatience. *Agis* was the moſt noble of the Greeks, and yet his Wife bore a Childe by *Alcibiades*: and *Philip* was Prince of *Iturea*, and yet his Wife run away with his Brother *Herod* into Galilee: and certainly in a great fortune that was a great calamity. But theſe are but ſingle inſtances. Almoſt all the ages of the world have noted that their moſt eminent Scholars were moſt eminently poor, ſome by choice, but moſt by chance, and an inevitable decree of providence: And in the whole ſex of women God hath decreed the ſharpeſt pains of childbirth, to ſhow that there is no ſtate exempt from ſorrow, and yet that the weakeſt perſons have ſtrengths more then enough to bear the greateſt evil: and the greateſt Queens, and the Mothers of Saints and Apoſtles, have no charter of exemption from this ſad ſentence. But the Lord of men and Angels was alſo the King of ſufferings; and if thy courſe robe trouble thee, remember the ſwadling clothes of Jeſus: if thy bed be uneaſie, yet it is not worſe then his Manger; and it is no ſadneſs to have a thin table, if thou calleſt to minde that the King of heaven and earth was fed with a little breaſt-milk; and yet beſides this he ſuffered all the ſorrows which we deſerved. We therefore have great reaſon to ſit down upon our own hearths, and warm our ſelves at our own fires, and feed upon content at home: for it were a ſtrange pride to expect to be more gently treated by the Divine providence then the beſt and wiſeſt

wiſeſt men, then Apoſtles and Saints, nay, the ſon of the Eternal God, the heir of both the worlds.

This Conſideration may be enlarged by ſurveying all the ſtates and families of the world: and he that at once ſaw *Ægina* and *Megara*, *Pyræus* and *Corinth* lie gaſping in their ruines, and almoſt buried in their own heaps, had reaſon to blame *Cicero* for mourning impatiently the death of one woman. In the moſt beauteous and ſplendid fortune there are many cares and proper interruptions and allayes; In the fortune of a Prince there is not the courſe robe of beggery; but there are infinite cares: and the Judge ſits upon the Tribunal with great ceremony and oſtentation of fortune, and yet at his houſe, or in his breaſt there is ſomething that cauſes him to ſigh deeply. *Pittacus* was a wiſe and valiant man, but his Wife overthrew the Table when he had invited his friends: upon which the good man to excuſe her incivility and his own misfortune, ſaid, That every man had one evil, and he was moſt happy that had but that alone; And if nothing elſe happens, yet ſickneſſes ſo often doe imbitter the fortune and content of a family, that a Phyſician in a few years, and with the practiſe upon a very few families, gets experience enough to adminiſter to almoſt all diſeaſes. And when thy little misfortune troubles thee, remember that thou haſt known the beſt of Kings,

Servius Sulpitius.

Hic in foro beatus eſſe creditur
Cum foribus apertis ſit ſuis miſerrimus.
Imperat mulier, jubet omnia, ſemper litigat,
Multa adferunt illi dolorem, nihil mihi.
Ferre quam ſortem patiuntur omnes
——— Nemo recuſat.

Kings, and the beſt of Men put to death publickly by his own ſubjects.

3. There are many accidents which are eſteemed great calamities, and yet we have reaſon enough to bear them well and unconcernedly; for they neither touch our bodies nor our ſouls: our health and our virtue remains intire, our life and our reputation. It may be I am ſlighted, or I have received ill language, but my head akes not for it, neither hath it broke my thigh, nor taken away my virtue, unleſſe I loſe my charity or my patience. Inquire therefore what you are the worſe either in your ſoul or in your body, for what hath happened: for upon this very ſtock many evils will diſappear, ſince the body and the ſoul make up the whole man: and when the daughter of *Stilpo* prov'd a wanton, he ſaid it was none of his ſin, and therefore there was no reaſon it ſhould be his miſery: And if an enemy hath taken all that from a Prince whereby he was a King; he may refreſh himſelf by conſidering all that is left him, whereby he is a man.

Si natus es Trophime ſolus omnium hac lege,
Ut ſemper erant tibi res arbitrio tuo,
Felicitatem hanc ſi quis promiſit Deum,
Iraſcereris jure, non mala in fide
Et improbè egiſſet. Menan:

4. Conſider that ſad accidents and a ſtate of affliction is a School of virtue: it reduces our ſpirits to ſoberneſs, and our counſels to moderation; it corrects levity, and interrupts the confidence of ſinning. *It is good for me* (ſaid *David*) *that I have been afflicted, for thereby I have learned thy Law.* And, *I know* (*O Lord*) *that thou of very faithfulneſſe haſt cauſed me to be troubled.* For God, who in mercy and wiſdom governs the world, would

Pſalm 119. part 10. ver 3.

would never have ſuffered ſo many ſadneſſes, and have ſent them eſpecially to the moſt virtuous and the wiſeſt men, but that he intends they ſhould be the ſeminary of comfort, the nurſery of virtue, the exerciſe of wiſdom, the tryal of patience, the venturing for a crown, and the gate of glory.

5. Conſider that afflictions are oftentimes the occaſions of great temporal advantages: and we muſt not look upon them as they ſit down heavily upon us, but as they ſerve ſome of Gods ends, and the purpoſes of univerſal Providence: And when a Prince fights juſtly, and yet unproſperouſly, if he could ſee all thoſe reaſons for which God hath ſo ordered it, he would think it the moſt reaſonable thing in the world, and that it would be very ill to have it otherwiſe. If a man could have opened one of the pages of the Divine counſel, and could have ſeen the event of *Joſephs* being ſold to the Merchants of *Amalek*, he might with much reaſon have dried up the young mans tears: and when Gods purpoſes are opened in the events of things, as it was in the caſe of *Joſeph*, when he ſuſtained his Fathers family and became Lord of Egypt, then we ſee what ill judgment we made of things, and that we were paſſionate as children, and tranſported with ſenſe and miſtaken intereſt. The caſe of *Themiſtocles* was almoſt like that of *Joſeph*, for being baniſhed into Egypt, he alſo grew in favour with the King, and told his wife, *He had been undone, unleſſe he had been undone*. For God eſteems it one of his glories that he brings good out of evil, and therefore it were but reaſon we ſhould

ſhould truſt God to govern his own world as he pleaſes: and that he ſhould patiently *wait till the change cometh*, or the reaſon be diſcovered.

And this conſideration is alſo of great uſe to them. who envy at the proſperity of the wicked, and the ſucceſſe of Perſecutors, and the baits of fiſhes, and the bread of dogs. God fails not to ſow bleſſings in the long furrows which the plowers plow upon the back of the Church: and this ſucceſſe which troubles us will be a great glory to God, and a great benefit to his Saints and ſervants, and a great ruine to the Perſecutors, who ſhall have but the fortune of *Theramenes* one of the thirty Tyrants of Athens, who ſcaped when his houſe fell upon him, and was ſhortly after put to death with torments by his Collegues in the Tyranny.

To which alſo may be added that the great evils which happen to the beſt and wiſeſt men are one of the great arguments, upon the ſtrength of which we can expect felicity to our ſouls, and the joyes of another world. And certainly they are then very tolerable and eligible, when with ſo great advantages they miniſter to the faith and hope of a Chriſtian. But if we conſider what unſpeakable tortures are provided for the wicked to all eternity, we ſhould not be troubled to ſee them proſperous here, but rather wonder that their portion in this life is not bigger, and that ever they ſhould be ſick, or croſſed, or affronted, or troubled with the contradiction and diſeaſe of their own vices, ſince if they were fortunate beyond

their

their own ambition it could not make them recompenſe for one hours torment in Hell, which yet they ſhall have for their eternal portion.

After all theſe conſiderations deriving from ſenſe and experience, grace and reaſon there are two remedies ſtill remaining, and they are *Neceſſity* and *Time*.

6. For it is but reaſonable to bear that accident patiently which God ſends, ſince impatience does but intangle us like the fluttering of a bird in a net, but cannot at all eaſe our trouble, or prevent the accident: it muſt be run through, and therefore it were better we compoſe our ſelves to a patient, then to a troubled and miſerable ſuffering. *Nemo recuſat ferre quod neceſſe eſt pati.*

7. But however, if you will not otherwiſe be cured, time at laſt will doe it alone; and then conſider, doe you mean to mourn *alwaies*, or but *for a time?* If alwaies, you are miſerable and fooliſh. If for a time, then why will you not apply thoſe reaſons to your grief at firſt, with which you will cure it at laſt: or if you will not cure it with reaſon, ſee how little of a man there is in you, that you ſuffer time to doe more with you then reaſon or religion: you ſuffer your ſelves to be cured juſt as a beaſt, or a tree is; let it alone and the thing will heal it ſelf; but this is neither honourable to thy perſon, nor of reputation to thy religion. However be content to bear thy calamity, becauſe thou art ſure in a little time it will ſit down gentle and eaſie: For to a mortal man no evil is immortal: And here let the worſt thing happen that can, it will end in death,

death, and we commonly think that to be neer enough.

8. Laſtly, of thoſe things which are reckoned amongſt evils, ſome are better then their contraries; and to a good man the very worſt is tolerable.

Poverty or a low Fortune.

1. Poverty is better then riches, and a mean fortune to be choſen before a great and ſplendid one. It is indeed deſpiſed and makes men contemptible: it expoſes a man to the inſolence of evil perſons, and leaves a man defenſeleſſe: it is alwaies ſuſpected: its ſtories are accounted lies, and all its counſels follies: it puts a man from all imployment: it makes a mans diſcourſes tedious, and his ſociety troubleſome. This is the worſt of it: and yet all this, and farre worſe then this, the Apoſtles ſuffered for being Chriſtians; and Chriſtianity it ſelf may be eſteemed an affliction as well as poverty, if this be all that can be ſaid againſt it; for the Apoſtles and the moſt eminent Chriſtians were really poor, and were uſed contemptuouſly: and yet, that poverty is deſpiſed may be an argument to commend it, if it be deſpiſed by none but perſons vitious and ignorant. However, certain it is that a great fortune is a great vanity, and riches is nothing but danger, trouble, and temptation; like a garment that is too long, and bears a train; not ſo uſeful to one, but it is troubleſome to two; to him that bears the one part upon his ſhoulders, and to him that bears the other part in his hands: But poverty is the ſiſter of

Alta fortuna alta travaglio apporta.

of a good minde, the parent of ſober counſels, and the nurſe of all virtue.

For, what is it that you admire in the fortune of a great King? Is it that he alwaies goes in a great company? You may thruſt your ſelf into the ſame croud, or go often to Church, and then you have as great a company as he hath, and that may upon as good ground pleaſe you as him, that is, juſtly neither: for ſo impertinent and uſeleſſe pomp, and the other circumſtances of his diſtance, are not made for him, but for his Subjects, that they may learn to ſeparate him from common uſages, and be taught to be governed. But if you look upon them as fine things in themſelves, you may quickly alter your opinion when you ſhall conſider that they cannot cure the toothach, nor make one wiſe, or fill the belly, or give one nights ſleep, (though they help to break many) nor ſatisfying any appetite of Nature, or Reaſon, or Religion: but they are ſtates of greatneſs which only makes it poſſible for a Man to be made extremely miſerable. And it was long agoe obſerved by the Greek Tragedians, and from them by *Arrianus*, ſaying, 'That all our 'Tragedies are of 'Kings and Princes, 'and rich, or ambi- 'tious perſonages, 'but you never ſee a 'poor man have a part, unleſſe it be as a 'Chorus, or to fill up the Scenes, to dance or 'to be derided: but the Kings and the great 'Generals; Firſt (ſayes he) they begin with 'joy

Di autorità la ceremonia al atto.

Οὐδεὶς δὲ πένης τραγῳδίαν συμπλεκεῖ, εἰ μὴ χορευτὴς.

Bis ſex dierum menſura conſero ego agros
Berecyntia arva
Animúſq; meus ſenſum uſq; evectus ad polũ
Decidit humi, & me ſic videtur alloqui.
Diſce haud nimis magnificare mortalia.

Tantal: in Tragœd:

'joy στέφανοι δώματα crown the houſes: but 'about the third or fourth Act, they cry out, 'O *Citheron!* why didſt thou ſpare my life 'to reſerve me for this more ſad calamity? And this is really true in the great accidents of the world: for a great eſtate hath great croſſes, and a mean fortune hath but ſmall ones. It may be the poor man loſes a Cow (for if his Childe dies he is quit of his biggeſt care) but ſuch an accident in a rich and ſplendid Family doubles upon the ſpirits of the parents: Or it may be the poor man is troubled to pay his rent, and that's his biggeſt trouble: but it is a bigger care to ſecure a great fortune in a troubled eſtate, or with equal greatneſs, or with the circumſtances of honour, and the niceneſs of reputation to defend a Law-ſuit: and that which will ſecure a common mans whole eſtate, is not enough to defend a great mans honour.

And therefore it was not without myſterie obſerved among the Ancients, that they who made gods of gold and ſilver, of hope and fear, peace and fortune, Garlick and Onions, Beaſts and Serpents, and a quartan Ague, yet never deified money: meaning, that however wealth was admired by common or abuſed underſtandings: yet from riches, that is, from that proportion of good things which is beyond the neceſſities of Nature, no moment could be added to a mans real content or happineſs. Corn from *Sardinia*, herds of *Calabrian* cattel, meadows through which pleaſant *Liris* glides, ſilks from *Tyrus*, and golden

——— funeſta pecunia Templo
Nondũ habitas, nullas nummorũ creximus aras,
Ut colitur pax atque fides ———

Horat: Od: 31. lib. 1.

golden Chalices to drown my health in, are nothing but inſtruments of vanity or ſin, and ſuppoſe a diſeaſe in the ſoul of him that longs for them, or admires them: And this I have otherwhere repreſented more largely; to which I here adde, that riches have very *great dangers* to their ſouls, not only *who covet them*, but to all *that have them*. For if a great perſonage undertakes an action paſſionately, and upon great intereſt, let him manage it indiſcreetly, let the whole deſigne be unjuſt, let it be acted with all the malice and impotency in the World, he ſhall have enough to flatter him, but not enough to reprove him. He had need be a bold man that ſhall tell his his Patron, he is going to Hell; and that Prince had need be a good man that ſhall ſuffer ſuch a Monitor: And though it be a ſtrange kinde of civility and an evil dutifulneſs in Friends and Relatives to ſuffer him to periſh without reproof or medicine, rather then to ſeem unmannerly to a great ſinner, yet it is none of their leaſt infelicities, that their wealth and greatneſs ſhall put them into ſinne, and yet put them paſt reproof. I need not inſtance in the habitual intemperance of rich Tables, nor the evil accidents and effects of fulneſs; pride and luſt, wantonneſs and ſoftneſs of diſpoſition, huge talking, and an imperious ſpirit, deſpite of Religion, and contempt of poor perſons: At the beſt, *it is a great temptation for a man to have in his power whatſoever he can have in his ſenſual deſires*; and therefore riches is a bleſſing like to a preſent made of a whole

Chap. 4. Sect. 8. Title of Covetouſneſs.

Jam. 2. 5, 6, 7.

Vintage to a Man in a Hectick Feaver; he will be much tempted to drink of it, and if he does he is inflamed, and may chance to die with the kindneſs.

Now beſides what hath been already noted in the ſtate of poverty there is nothing to be accounted for, but *the fear of wanting neceſſaries*, of which if a man could be ſecured, that he might live free from care, all the other parts of it might be reckoned amongſt the advantages of wiſe and ſober perſons, rather then objections againſt that ſtate of fortune.

But concerning this I conſider, that there muſt needs be great ſecurity to all Chriſtians, ſince *Chriſt* not only made expreſſe promiſes that we ſhould have ſufficient for this life; but alſo took great pains and uſed many arguments to create confidence in us: and ſuch they were which by their own ſtrength were ſufficient, though you abate the authority of the Speaker. The Son of *God* told us, his Father takes care of us: He that knew all his Fathers counſels and his whole kindneſs towards mankinde, told us ſo. How great is that truth, how certain, how neceſſary, which *Chriſt* himſelf proved by arguments. The excellent words and moſt comfortable ſentences which are our Bills of Exchange, upon the credit of which we lay our cares down, and receive proviſions for our need, are theſe. Mat. 6. 25. *'Take no thought for your 'life what ye ſhall eat or what ye ſhall drink, 'nor yet for your body what ye ſhall put on. 'Is not the life more then meat, and the body 'then raiment? Behold the fowls of the ayre, 'for*

'for they ſow not, neither doe they reap, nor 'gather into barns, yet your heavenly Father 'feedeth them. Are ye not much better then 'they? Which of you by taking thought can 'adde one cubit to his ſtature? And why take 'ye thought for raiment? Conſider the Lillies 'of the field, how they grow: They toil not, 'neither doe they ſpin, and yet I ſay unto you, 'that even Solomon *in all his glory, was not 'arayed like one of theſe. Therefore if God 'ſo clothe the graſſe of the field which to day 'is, and to morrow is caſt into the oven, ſhall 'he not much more clothe you, O ye of little 'faith? Therefore take no thought, ſaying, 'what ſhall we eat, or what ſhall we drink, or 'wherewithall ſhall we be clothed? (for after 'all theſe things doe the Gentiles ſeek) For 'your heavenly Father knoweth that ye have 'need of all theſe things. But ſeek ye firſt 'the kingdom of God, and his righteouſneſs, 'and all theſe things ſhall be added unto you. 'Take therefore no thought for the morrow: 'for the morrow ſhall take thought for the 'things of it ſelf: ſufficient to the day is the 'evil thereof.* The ſame diſcourſe is repeated by Saint *Luke*: and accordingly our duty is urged and our confidence abetted by the Diſciples of our Lord, in divers places of holy Scripture. So Saint *Paul*, *Be careful for nothing, but in every thing by prayer and ſupplication with thankſgiving, let your requeſt be made known unto God*: And again, *Charge them that are rich in this world, that they be not high-minded, nor truſt in uncertain riches, but in the living GOD, who giveth us richly all things to enjoy*: And yet again,

Luke 12. 22, to ver. 31.

Phil. 4. 6.

1 Tim. 6. 17.

Let your converſation be without covetouſneſs, and be content with ſuch things as ye have; for he hath ſaid, I will never leave thee nor forſake thee: So that we may boldly ſay, The Lord is my helper. And all this is by S. *Peter* ſummed up in our duty, thus: *Caſt all your care upon him, for he careth for you:* Which words he ſeems to have borrowed out of the *55 Pſalm, verſe 23.* where *David* ſaith the ſame thing almoſt in the ſame words; To which I only adde the obſervation made by him, and the argument of experience; *I have been young and now am old, and yet ſaw I never the righteous forſaken, nor his ſeed begging their bread.* And now after all this, a fearleſs confidence in God and concerning a proviſion of neceſſaries is ſo reaſonable that it is become a duty; and he is ſcarce a Chriſtian whoſe faith is ſo little as to be jealous in God and ſuſpicious concerning meat and clothes: that man hath nothing in him of the nobleneſs or confidence of Charity.

Does not God provide for all the birds and beaſts and fiſhes? Doe not the ſparrows flie from their buſh, and every morning finde meat where they laid it not? Doe not the young ravens call to God and he feeds them? and were it reaſonable that the ſons of the family ſhould fear the Father would give meat to the chickens and the ſervants, his ſheep and his dogs, but give none to them? He were a very ill Father that ſhould doe doe ſo: or he were a very fooliſh ſon that ſhould think ſo of a good Father. ✶ But beſides the reaſonableneſs of this faith and this

this hope; we have infinite experience of it. How innocent, how careleſs, how ſecure is Infancy? and yet how certainly provided for? we have lived at Gods charges all the daies of our life, and have (as the Italian Proverb ſaies) ſet down to meat at the ſound of a bell; and hitherto he hath not failed us: we have no reaſon to ſuſpect him for the future; we doe not uſe to ſerve men ſo; and leſſe time of tryal creates great confidences in us towards them who for twenty years together never broke their word with us: and God hath ſo ordered it, that a man ſhall have had the experience of many years proviſion, before he ſhall underſtand how to doubt: that he may be provided for an anſwer againſt the temptation ſhall come, and the mercies felt in his childehood, may make him fear leſſe when he is a man. *Adde to this that God hath given us his holy Spirit; he hath promiſed Heaven to us; he hath given us his Son; and we are taught from Scripture to make this inference from hence, *How ſhould not he with him give us all things elſe?*

The Charge of many Children.

We have a title to be provided for as we are Gods creatures: another title as we are his Children: another becauſe God hath promiſed: and every of our children hath the ſame title; and therefore it is a huge folly and infidelity to be troubled and full of care becauſe we have many children. Every childe we have to feed is a new revenue, a new title to Gods care and providence; ſo

that many children are a great wealth: and if it be ſaid they are chargeable, it is no more then all wealth and great revenues are. For what difference is it? *Titius* keeps ten ploughs, *Cornelia* hath ten children: He hath land enough to imploy, and to feed all his hindes; ſhe bleſſings, and promiſes, and the proviſions and the truth of God to maintain all her children. His hindes and horſes eat up all his corn, and her children are ſufficiently maintained with her little. They bring in and eat up; and ſhe indeed eats up, but they alſo bring in from the ſtore-houſes of heaven, and the granaries of God: and my children are not ſo much mine as they are Gods: he feeds them in the womb by waies ſecret and inſenſible; and would not work a perpetual miracle to bring them forth, and then to ſtarve them.

Violent neceſſities.

But ſome men are highly tempted, and are brought to a ſtraight, that without a miracle they cannot be relieved, what ſhall they doe? It may be their pride or vanity hath brought the neceſſity upon them, and it is not a need of Gods making; and if it be not, they muſt cure it themſelves by leſſening their deſires, and moderating their appetites; and yet if it be innocent though unneceſſary, God does uſually relieve ſuch neceſſities; and he does not only upon our prayers grant us more then he promiſed of temporall things: but alſo he gives many times more then we ask. This is no object for our faith, but ground enough for a temporal and prudent

dent hope: and if we fail in the particular, God will turn it to a bigger mercy, if we ſubmit to his diſpenſation, and adore him in the denial. But if it be a matter of neceſſity, let not any man by way of impatience crie out, that God will not work a miracle; for God by miracle did give meat and drink to his people in the wilderneſs, of which he had made no particular promiſe in any Covenant: and if all natural means fail, it is certain that God will rather work a miracle then break his word: He can doe that, He cannot doe this. Only we muſt remember that our portion of temporal things is but *food and raiment*: God hath not promiſed us coaches and horſes, rich houſes and jewels, Tyrian ſilks and Perſian carpets; neither hath he promiſed to miniſter to our needs in ſuch circumſtances as we ſhall appoint, but ſuch as himſelf ſhall chooſe. God will enable either thee to pay thy debt (if thou beggeſt it of him) or elſe he will pay it for thee, that is, take thy deſire as a diſcharge of thy duty, and pay it to thy Creditor in bleſſings, or in ſome ſecret of his providence. It may be he hath laid up the corn that ſhall feed thee in the granary of thy Brother; or will clothe thee with his wool; he enabled Saint *Peter* to pay his Gabel, by the miniſtery of a fiſh; and *Elias* to be waited on by a crow, who was both his miniſter, and his ſteward for proviſions: and his Holy Son rode in triumph upon an aſſe that grazed in another mans paſtures. And if God gives to him the dominion & reſerves the uſe to thee, thou haſt the better half of the two; but the

charitable man ſerves God and ſerves thy need; and both joyn to provide for thee, and God bleſſes both. But if he takes away the fleſh-pots from thee, he can alſo alter the appetite, and he hath given thee power and commandment to reſtrain it: and if he leſſens the revenue, he will alſo ſhrink the neceſſity; or if he gives but a very little, he will make it go a great way: or if he ſends thee but courſe diet, he will bleſſe it and make it healthful, and can cure all the anguiſh of thy poverty by giving thee patience, and the grace of contentedneſs. For the grace of God ſecures you of proviſions, and yet the grace of God feeds and ſupports the ſpirit in the want of proviſions: and if a thin table be apt to enfeeble the ſpirits of one uſed to feed better, yet the cheerfulneſs of a ſpirit that is bleſſed will make a thin table become a delicacy, if the man was as well taught as he was fed, and learned his duty when he received the bleſſing. Poverty therefore is in ſome ſenſes eligible and to be preferred before riches, but in all ſenſes it is very tolerable.

Death of Children, or neareſt Relatives and Friends.

There are ſome perſons who have been noted for excellent in their lives and paſſions, rarely innocent, and yet hugely penitent for indiſcretions and harmleſs infirmities, ſuch as was *Paulina* one of the ghoſtly children of S. *Hierom*, and yet when any of her children died ſhe was arreſted with a ſorrow ſo great as brought her to the margent of her grave.

And

And the more tender our ſpirits are made by Religion, the more eaſie we are to let in grief, if the cauſe be innocent, and be but in any ſenſe twiſted with piety and due affections. ✶ To cure which we may conſider that all the world muſt die, and therefore to be impatient at the death of a perſon concerning whom it was certain and known that he muſt die, is to mourn becauſe thy friend or childe was not born an Angel, and when thou haſt a while made thy ſelf miſerable by an importunate and uſeleſſe grief, it may be thou ſhalt die thy ſelf, and leave others to their choice whether they will mourn for thee or no: but by that time it will appear how impertinent that grief was which ſerved no end of life, and ended in thy own funeral. But what great matter is it, if ſparks flie upward, or a ſtone falls into a pit, if that which was combuſtible be burned, or that which was liquid be melted, or that which is mortal doe die? It is no more then a man does every day; for every night death hath gotten poſſeſſion of that day, and we ſhall never live that day over again; and when the laſt day is come, there are no more daies left for us to die. And what is ſleeping and waking, but living and dying? what is Spring and Autumn, youth and old age, morning and evening, but real images of life and death, and really the ſame to many conſiderable effects and changes?

Untimely death.

But it is not meer dying that is pretended by

by ſome as the cauſe of their impatient mourning; but that the childe died young, before he knew good and evil, his right hand from his left, and ſo loſt all his portion of this world, and they know not of what excellency his portion in the next ſhall be. ⋆ If he died young, he loſt but little, for he underſtood but little, and had not capacities of great pleaſures, or great cares: but yet he died innocent, and before the ſweetneſs of his ſoul was defloured and raviſhed from him by the flames and follies of a froward age: he went out from the dining-rooms before he had fallen into errour by the intemperance of his meat, or the deluge of drink: and he hath obtained this favour of God, that his ſoul hath ſuffered a leſſe impriſonment, and her load was ſooner taken off, that he might with leſſer delaies go and converſe with immortal ſpirits: and the babe is taken into Paradiſe before he knows good and evil, (For that knowledge threw our great Father out) and this ignorance returns the childe thither. ⋆ But (as concerning thy own particular) remove thy thoughts back to thoſe daies in which thy childe was not born, and you are now but as then you was, and there is no difference but that you had a ſon born, and if you reckon that for evil, you are unthankful for the bleſſing; if it be good, it is better that you had the bleſſing for a while then not at all, and yet if he had never been born, this ſorrow had not been

Itidē ſi puer parvulus occidat æquo animo ferendum putant: ſi verò in cunis, ne querendum quidem: atqui hoc acerbius exegit natura quòd dederit. At id quidem in cæteris rebus melius putatur, aliquam partem quàm nullam attingere. Senec:

been at all: but be no more diſpleaſed at God for giving you a bleſſing for a while, then you would have been if he had not given it at all; and reckon that intervening bleſſing for a gain, but account it not an evil; and if it be a good, turn it not into ſorrow and ſadneſs. ✶ But if we have great reaſon to complain of the calamities and evils of our life, then we have the leſſe reaſon to grieve that thoſe whom we loved, have ſo ſmall a portion of evil aſſigned to them. And it is no ſmall advantage, that our children dying young receive: for their condition of a bleſſed immortality is rendred to them ſecure by being ſnatcht from the dangers of an evil choice, and carried to their little cells of felicity, where they can weep no more. And this the wiſeſt of the Gentiles underſtood well, when they forbade any offerings or libations to be made for dead Infants, as was uſual for their other dead; as believing they were entred into a ſecure poſſeſſion, to which they went with no other condition, but that they paſſed into it through the way of mortality, and for a few months wore an uneaſie garment. And let weeping parents ſay, if they doe not think that the evils their little babes have ſuffered, are ſufficient. If they be, why are they troubled that they were taken from thoſe many and greater, which in ſucceeding years are great enough to trie all the reaſon and religion which art and nature, and the grace of God hath produced in us, to enable us for ſuch ſad contentions. And poſſibly we may doubt concerning men and women, but we cannot

ſuſpect

ſuſpect that to Infants death can be ſuch an evil, but that it brings to them much more good, then it takes from them in this life.

Death unſeaſonable.

But others can well bear the death of Infants: but when they have ſpent ſome years of childehood or youth, and are entred into arts, and ſociety, when they are hopeful and provided for, when the parents are to reap the comfort of all their fears and cares, then it breaks the ſpirit to loſe them. This is true in many; but this is not love to the dead, but to themſelves: for they miſſe what they had flattered themſelves into by hope and opinion: and if it were kindneſs to the dead, they may conſider, that ſince we hope he is gone to God and to reſt, it is an ill expreſſion of our love to them, that we weep for their good fortune. For that life is not not beſt which is longeſt: and when they are deſcended into the grave, it ſhall not be inquired how long they have lived, but how well. And yet this ſhortening of their daies is an evil wholly depending upon opinion. For if men did naturally live but twenty years, then we ſhould be ſatisfied if they died about ſixteen, or eighteen: and yet eighteen years now are as long as eighteen years would be then; and if a man were but of a daies life, it is well if he laſts till Evenſong, and then faies his Compline an hour before the time: and we are pleaſed and call not that death immature if he lives till ſeventy: and yet this age is as ſhort of the old periods, before and ſince the flood, as this youths

Juvenis, relinquit vitam quem Dii diligunt. Menand.

youths age (for whom you mourn) is of the preſent fulneſs. Suppoſe therefore a decree paſſed upon this perſon (as there have been many upon all mankinde) and God hath ſet him a ſhorter period; and then we may as well bear the immature death of the young man, as the death of the oldeſt men: for they alſo are immature & unſeaſonable in reſpect of the old periods of many generations.* And why are we troubled that he had arts and ſciences before he died? or are we troubled that he does not live to make uſe of them? the firſt is cauſe of joy, for they are excellent in order to certain ends: And the ſecond cannot be cauſe of ſorrow, becauſe he hath no need to uſe them as the caſe now ſtands, being provided for with the proviſions of an Angel, and the manner of Eternity. However, the ſons and the parents, friends and relatives are in the world, like hours and minutes to a day. The hour comes & muſt paſs; and ſome ſtay but minutes, and they alſo paſs, & ſhall never return again. But let it be conſidered, that from the time in which a man is conceived, from that time forward to Eternity he ſhall never ceaſe to be: and let him die young or old, ſtill he hath an immortal ſoul, and hath laid down his body only for a time, as that which was the inſtrument of his trouble and ſorrow, and the ſcene of ſickneſſes and diſeaſe. But he is in a more noble manner of being, after death, then he can be here: and the childe may with more reaſon be allowed to crie for leaving his mothers womb for this world, then a man can for changing this world for another.

Sudden

Sudden death or violent.

Others are yet troubled at the manner of their childes or friends death. He was drowned, or loſt his head, or died of the plague, and this is a new ſpring of ſorrow: but no man can give a ſenſible account, how it ſhall be worſe for a childe to die with drowning in half an hour, then to endure a feaver of one and twenty daies. And if my friend loſt his head, ſo he did not loſe his conſtancy, and his religion, he died with huge advantage.

Being Childeleſſe.

But by this means I am left without an Heir: Well, ſuppoſe that: Thou haſt no Heir, and I have no inheritance; and there are many Kings and Emperours that have died childleſſe: many Royal lines are extinguiſhed: And *Auguſtus Cæſar* was forced to adopt his wives ſon to inherit all the Roman greatneſs. And there are many wiſe perſons that never married; and we read no where that any of the children of the Apoſtles did ſurvive their Fathers: and all that inherit any thing of Chriſts kingdom come to it by Adoption, not by natural inheritance: and to die without a natural heir is no intolerable evil, ſince it was ſanctified in the perſon of Jeſus who died a Virgin.

Evil or unfortunate Children.

And by this means we are freed from the greater ſorrows of having a fool, a ſwine, or a goat to rule after us in our families: and yet even this condition admits of comfort.

For

For all the wilde *Americans* are ſuppoſed to be the ſons of *Dodonaim*; and the ſons of *Jacob* are now the moſt ſcattered and deſpiſed people in the whole world. The ſon of *Solomon* was but a ſilly weak man; and the ſon of *Hezekiah* was wicked: and all the fools and barbarous people, all the thieves and pirates, all the ſlaves and miſerable men and women of the world are the ſons and daughters of *Noah*; and we muſt not look to be exempted from that portion of ſorrow which God gave to *Noah*, and *Adam*, to *Abraham*, to *Iſaac* and to *Jacob*: I pray God ſend us into the lot of *Abraham*. But if any thing happens worſe to us, *it is enough for us that we bear it evenly.*

Κρεῖσσον γὰρ ἐκεῖνοι εἶναι ἢ ὅτι κακοδαίμονα. Epict.

οὐδ' ἀρκεῖ τὸ ἰσχύειν.

Our own death.

And how if you were to die your ſelf? you know you muſt. Only be ready for it, by the preparations of a good life; and then it is the greateſt good that ever happened to thee: elſe there is nothing that can comfort you. But if you have ſerved God in a holy life, ſend away the women and the weepers, tell them it is as much intemperance to weep too much, as to laugh too much: and when thou art alone, or with fitting company, die as thou ſhouldſt; but doe not die impatiently, and like a fox catched in a trap. For if you fear death you ſhall never the more avoid it, but you make it miſerable. *Fannius* that kill'd himſelf for fear of death, died as certainly, as *Portia* that eat burning coals, or *Cato* that cut his own throat. To die is

Ad fines cum perveneris, ne revertito. Pythag.

οὐ κακόν τι δεινόν, ἀλλ' αἰσχρὸς θνήσκειν.

neceſſary

neceſſary and natural, and it may be honourable: but to die poorly, and baſely, and ſinfully, that alone is it, that can make a man unfortunate. No man can be a ſlave, but he that fears pain, or fears to die. To ſuch a man nothing but chance & peaceable times can ſecure his duty, and he depends upon things without, for his felicity; and ſo is well but during the pleaſure of his enemy, or a Thief, or a Tyrant, or it may be, of a dog, or a wilde bull.

Prayers for the ſeveral Graces and parts of Chriſtian Sobriety.

A Prayer againſt Senſuality.

O Eternal Father, thou that ſitteſt in Heaven inveſted with eſſential Glories and Divine perfections, fill my ſoul with ſo deep a ſenſe of the excellencies of ſpiritual and heavenly things, that my affections being weaned from the pleaſures of the world, and the falſe allurements of ſin, I may with great ſeverity and the prudence of a holy diſcipline and ſtrict deſires, with clear reſolutions and a free ſpirit have my converſation in Heaven and heavenly imployments; that being in affections as in my condition a Pilgrim and a ſtranger here, I may covet after and labour for an abiding city, and at laſt may enter into and for ever dwell in the Celeſtial Jeruſalem which is the mother of us all, through Jeſus Chriſt our Lord. *Amen.*

For

For Temperance.

O Almighty God and gracious Father of Men, and Angels, who openeſt thy hand and filleſt all things with plenty, and haſt provided for thy ſervant ſufficient to ſatisfie all my needs: teach me to uſe thy creatures ſoberly and temperately, that I may not with loads of meat or drink make the temptations of my enemy to prevail upon me, or my ſpirit unapt for the performance of my duty, or my body healthleſs, or my affections ſenſual and unholy. O my God, never ſuffer that the bleſſings which thou giveſt me may either miniſter to ſin or ſickneſs, but to health and holineſs, and thankſgiving, that in the ſtrength of thy proviſions I may cheerfully and actively and diligently ſerve thee: that I may worthily feaſt at thy table here, and be accounted worthy through thy grace to be admitted to thy table hereafter at the Eternal ſupper of the Lamb to ſing an Allelujah to God the Father, the Son and the Holy Ghoſt for ever and ever. *Amen.*

For Chaſtity: to be ſaid eſpecially by unmarried perſons.

ALmighty God, our moſt holy and eternal Father, who art of pure eyes, and canſt behold no uncleanneſs; let thy gracious and holy Spirit deſcend upon thy ſervant, and reprove the ſpirit of Fornication and Uncleanneſſe, and caſt him out, that my body may be a holy Temple, and my ſoul a Sanctuary to entertain the PRINCE of

of purities, the holy and eternal Spirit of God. O let no impure thoughts pollute that ſoul which God hath ſanctified; no unclean words pollute that tongue which God hath commanded to be an Organ of his praiſes; no unholy and unchaſte action rend the vail of that Temple where the holy JESUS hath been pleaſed to enter, and hath choſen for his habitation: but ſeal up all my ſenſes from all vain objects, and let them be intirely poſſeſſed with Religion, and fortified with prudence, watchfulneſs and mortification: that I poſſeſſing my veſſel in holineſs, may lay it down with a holy hope, and receive it again in a joyful reſurrection through Jeſus Chriſt our Lord. *Amen.*

A Prayer for the love of God, to be ſaid by Virgins and Widows, profeſſed or reſolved ſo to live: and may be uſed by any one.

O Holy and pureſt Jeſus who wert pleaſed to eſpouſe every holy ſoul and joyn it to thee with a holy union, and myſterious inſtruments of religious ſociety and communications, O fill my ſoul with Religion and deſires, holy as the thoughts of Cherubim, paſſionate beyond the love of women, that I may love thee as much as ever any creature loved thee, even with all my ſoul, and all my faculties, and all the degrees of every faculty; let me know no loves but thoſe of duty and charity, obedience and devotion, that I may for ever run after thee who art the King of Virgins, and with whom whole kingdoms are in love, and for whoſe ſake Queens have died; and at whoſe feet Kings with joy have

laid

laid their Crowns and Scepters: My ſoul is thine O deareſt Jeſu, thou art my Lord, and haſt bound up my eyes and heart from all ſtranger affections; give me for my dowry purity and humility, modeſty and devotion, charity and patience, and at laſt bring me into the Bride-chamber to partake of the felicities and to lie in the boſome of the Bridegroom to eternal ages, O holy and ſweeteſt Saviour Jeſus. *Amen.*

A Prayer to be ſaid by married perſons in behalf of themſelves and each other.

O Eternal and gracious Father who haſt conſecrated the holy eſtate of marriage to become myſterious, and to repreſent the union of Chriſt and his Church, let thy holy Spirit ſo guide me in the doing the duties of this ſtate, that it may not become a ſin unto me; nor that liberty which thou haſt hallowed by the holy Jeſus, become an occaſion of licentiouſneſs by my own weakneſs and ſenſuality: and doe thou forgive all thoſe irregularities and too ſenſual applications which may have in any degree diſcompoſed my ſpirit and the ſeverity of a Chriſtian. Let me in all accidents and circumſtances be ſevere in my duty towards thee, affectionate and dear to my Wife [or Husband] a guide and good example to my family, and in all quietneſs, ſobriety, prudence and peace a follower of thoſe holy pairs who have ſerved thee with godlineſs and a good teſtimony: and the bleſſings of the eternal God, bleſſings of the right hand and of the left be upon the body and ſoul of thy ſervant my

Wife

Wife [or Husband] and abide upon her [or him] till the end of a holy and happy life; and grant that both of us may live together for ever in the embraces of the holy and eternal Jeſus, our Lord and Saviour. *Amen.*

A Prayer for the grace of Humility.

O Holy and moſt gracious Maſter and Saviour Jeſus, who by thy example and by thy precept, by the practiſe of a whole life and frequent diſcourſes didſt command us to be meek and humble in imitation of thy incomparable ſweetneſs and great humility: be pleaſed to give me the grace as thou haſt given me the commandment: enable me to doe whatſoever thou commandeſt, and command whatſoever thou pleaſeſt: O mortifie in me all proud thoughts, and vain opinions of my ſelf: let me return to thee the acknowledgment and the fruits of all thoſe good things thou haſt given me, that by confeſſing I am wholly in debt to thee for them, I may not boaſt my ſelf for what I have received, and for what I am highly accountable: and for what is my own, teach me to be aſhamed and humbled, it being nothing but ſin and miſery, weakneſs and uncleanneſs. Let me go before my brethren in nothing but in ſtriving to doe them honour and thee glory; never to ſeek my own praiſe; never to delight in it when it is offered; that deſpiſing my ſelf I may be accepted by thee in the honours with which thou ſhalt crown thy humble and deſpiſed ſervants for Jeſus his ſake in the kingdom of eternal glory. *Amen.*

Acts of Humility and modeſty by way of prayer and meditation.

I.

Lord I know that my ſpirit is light and thorny, my body is brutiſh and expoſed to ſickneſs; I am conſtant to folly, and inconſtant in holy purpoſes: My labours are vain and fruitleſs; my fortune full of change and trouble, ſeldom pleaſing, never perfect: My wiſdom is folly; being ignorant even of the parts and paſſions of my own body: and what am I, O Lord, before thee, but a miſerable perſon, hugely in debt, not able to pay?

II.

Lord I am nothing, and I have nothing of my ſelf, I am leſſe then the leaſt of all thy mercies.

III.

What was I before my birth? Firſt nothing, and then uncleanneſs. What during my childehood? weakneſs and folly. What in my youth? folly ſtill and paſſion, luſt and wildeneſs. What in my whole life? a great ſinner, a deceived and an abuſed perſon. Lord pity me, for it is thy goodneſs that I am kept from confuſion and amazement when I conſider the miſery and ſhame of my perſon, and the defilements of my nature.

IV.

Lord what am I, and Lord what art thou? What is man that thou art mindful of him, and the ſon of Man that thou ſo regardeſt him?

V.

V.

How can Man be juſtified with God? or how can he be clean that is born of a Woman? Behold even to the Moon and it ſhineth not, yea the Starres are not pure in his ſight. How much leſſe Man that is a Worm, and the ſon of Man which is a Worm? *Job* 25.

A Prayer, for a contented ſpirit, and the grace of moderation and patience.

O Almighty God, Father and Lord of all the creatures, who haſt diſpoſed all things and all chances ſo as may beſt glorifie thy wiſdom, and ſerve the ends of thy juſtice, and magnifie thy mercy, by ſecret and undiſcernible waies bringing good out of evil; I moſt humbly beſeech thee to give me wiſdome from above, that I may adore thee and admire thy waies, and footſteps which are in the great Deep and not to be ſearched out; teach me to ſubmit to thy providence in all things, to be content in all changes of perſon and condition, to be temperate in proſperity, and to read my duty in the lines of thy mercy, and in adverſity to be meek, patient and reſigned, and to look through the cloud, that I may wait for the conſolation of the Lord, and the day of redemption; in the mean time doing my duty with an unwearied diligence, and an undiſturbed reſolution, having no fondneſs for the vanities or poſſeſſions of this World, but laying up my hopes in Heaven and the rewards of holy living, and being ſtrengthned with the Spirit in the inner man, through Jeſus Chriſt our Lord. *Amen.*

CHAP.

CHAP. III.

Of Chriſtian Juſtice.

JUſtice is by the Chriſtian Religion enjoyned in all its parts by theſe two propoſitions in Scripture: [*Whatſoever ye would that men ſhould doe to you, even ſo doe to them.*] This is the meaſure of *communicative juſtice*, or of that juſtice which ſuppoſes exchange of things profitable for things profitable: that as I ſupply your need, you may ſupply mine; as I doe a benefit to you, I may receive one by you: and becauſe every man may be injured by another, therefore his ſecurity ſhall depend upon mine: if he will not let me be ſafe, he ſhall not be ſafe himſelf, (only the manner of his being puniſhed, is upon great reaſon both by God and all the World taken from particulars, and committed to a publick diſ-intereſted perſon, who will doe juſtice without paſſion, both to him and to me.) If he refuſes to doe me advantage, he ſhall receive none when his needs require it. And thus *God gave neceſſities* to men, that all men might need; and *ſeveral abilities* to ſeveral perſons, that each Man might help to ſupply the publick needs, and by joyning to fill up all wants, they may be knit together by juſtice, as the parts of the world are by nature: and *he hath made us all obnoxious* to injuries, and made every little thing ſtrong enough to doe us hurt by ſome inſtrument or other;

and

and hath given us all a sufficient stock of self-love, and desire of self-preservation, to be as the chain to tie together all the parts of society, and to restrain us from doing violence, lest we be violently dealt withall our selves.

The other part of justice is commonly called *distributive*, and is commanded in this rule, [*Render to all their dues, tribute to whom tribute is due, custome to whom custome, fear to whom fear, honour to whom honour. Owe no man any thing, but to love one another*] This justice is distinguished from the first, because the obligation depends not upon contract or express bargain, but passes upon us by virtue of some command of God, or of our Superiour, by nature or by grace, by piety or religion, by trust or by office, according to that Commandment [*As every man hath received the gift, so let him minister the same one to another, as good stewards of the manifold grace of God.* And as the first considers an equality of persons in respect of the contract or particular necessity: this supposes a difference of persons, and no particular bargains, but such necessary entercourses, as by the Laws of God or man are introduced. But I shall reduce all the particulars of both kindes to these four heads: 1. Obedience. 2. Provision. 3. Negotiation. 4. Restitution.

Rom. 13. 7.

1 Pet. 4. 10.

SECT. I.

Of Obedience to our Superiours.

OUr Superiours are set over us in affairs of the World, or the affairs of the Soul, and

and things pertaining to Religion, and are called accordingly, *Eccleſiaſtical* or *Civil*. Towards whom our duty is thus generally deſcribed in the New Teſtament: For *Temporal* or *Civil Governours* the Commands are theſe: [*Render to Cæſar the things that are Cæſars*] and [*Let every ſoul be ſubject to the higher powers: For there is no power but of God: The powers that be are ordained of God: Whoſoever therefore reſiſteth the power, reſiſteth the ordinance of God; and they that reſiſt ſhall receive to themſelves damnation*] and [*Put them in minde to be ſubject to principalities and powers and to obey Magiſtrates*] and [*Submit your ſelves to every ordinance of man, for the Lords ſake; whether it be to the King as ſupreme, or unto Governours, as unto them that are ſent by him for the puniſhment of evil doers, and the praiſe of them that doe well.*

Rom. 13. 8. Titus 3. 1. 1 Pet. 2. 13.

For *Spiritual* or *Eccleſiaſtical Governours* thus we are commanded: [*Obey them that have the rule over you, and ſubmit your ſelves, for they watch for your ſouls, as they that muſt give an account*] and [*Hold ſuch in reputation*] and [*to this end did I write that I might know the proof of you, whether ye be obedient in all things*] ſaid S. *Paul* to the Church of Corinth. ✶ Our duty is reducible to practiſe by the following Rules.

Heb. 13. 17. Phil. 2. 29. 2 Cor. 2. 2.

Acts and duties of Obedience to all our Superiours.

1. We muſt obey all humane laws appointed and conſtituted by lawful Authority, that is, of the ſupreme power, according to the

conſtitution of the place in which we live: all laws I mean, which are not againſt the law of God.

2. In obedience to humane laws we muſt obſerve the letter of the Law where we can without doing violence to the reaſon of the Law, and the intention of the Law-giver: but where they croſſe each other, the charity of the Law is to be preferred before its diſcipline, and the reaſon of it before the letter.

3. If the general reaſon of the Law ceaſes in our particular, and a contrary reaſon riſes upon us, we are to procure diſpenſation, or leave to omit the obſervation of it in ſuch circumſtances; if there be any perſons or office appointed for granting it: but if there be none, or if it is not eaſily to be had, or not without an inconvenience greater then the good of the obſervation of the Law in our particular, we are diſpenſed withall in the nature of the thing, without further proceſſe or trouble.

4. As long as the Law is obligatory, ſo long our obedience is due; and he that begins a contrary cuſtom without reaſon, ſins: but he that breaks the Law when the cuſtom is entred and fixed, is excuſed, becauſe it is ſuppoſed, the legiſlative power conſents, when by not puniſhing, it ſuffers diſobedience to grow up to a cuſtom.

Mores, leges perduxerunt in poteſtatem ſuam. Leges mori ſerviunt. Plaut. Trinum.

5. Obedience to humane laws muſt be *for conſcience ſake*: that is, becauſe in ſuch obedience publick order, and charity, and benefit is concerned: and becauſe the Law of God

God commands us, therefore we must make a conscience in keeping the just Laws of Superiours: and although the matter before the making of the Law was indifferent, yet now the obedience is not indifferent, but next to the Laws of God, we are to obey the laws of all our Superiours, who the more publick they are, the first they are to be in the order of obedience.

Ἐξ ἀρχῆς μὲν οὐκ διαφέρει· ὅταν δὲ θῶνται διαφέρει. Arist. eth. 5. cap. 7.

6. Submit to the punishment and censure of the Laws, and seek not to reverse their judgment by opposing, but by submitting, or flying, or silence to passe through it, or by it as we can: and although from inferiour Judges we may appeal where the Law permits us, yet we must sit down and rest in the judgment of the Supreme: and if we be wronged, let us complain to God of the injury, not of the persons, and he will deliver thy soul from unrighteous Judges.

7. Doe not believe thou hast kept the Law, when thou hast suffered the punishment. For although patiently to submit to the power of the sword, be a part of obedience, yet this is such a part as supposes another left undone: and the Law punishes, not because she is as well pleased in taking vengeance, as in being obeyed, but because she is displeased, she uses punishment as a means to secure obedience for the future, or in others. Therefore although in such cases the Law is satisfied, and the injury, and the injustice is paid for, yet the sins of irreligion, and scandal, and disobedience to God, must still be so accounted for, as to crave pardon, and be washed off by repentance.

8. Humane Laws are not to be broken with ſcandal, nor at all without reaſon; for he that does it cauſleſly is a deſpiſer of the Law, and undervalues the Authority. For humane Laws differ from divine Laws principally in this: 1. That the *poſitive commands of a man* may be broken upon ſmaller, and more reaſons then *the poſitive commands of God:* we may upon a ſmaller reaſon omit to keep any of the faſting daies of the Church, then omit to give alms to the poor: only this, the reaſon muſt bear weight according to the gravity and concernment of the Law; a Law in a ſmall matter may be omitted for a ſmall reaſon, in a great matter not without a greater reaſon. And 2. *The negative precepts* of men may ceaſe by many inſtruments, by contrary cuſtoms, by publick diſreliſh, by long omiſſion: but the *negative precepts* of God never can ceaſe, but when they are expreſly abrogated by the ſame Authority. But what thoſe reaſons are that can diſpenſe with the command of a man, a man may be his own Judge, and ſometimes take his proportions from his own reaſon and neceſſity, ſometimes from publick fame, and the practiſe of pious and ſevere perſons, and from popular cuſtoms, in which a man ſhall walk moſt ſafely, when he does not walk alone, but a ſpiritual man takes him by the hand.

9. We muſt not be too froward in procuring diſpenſations: nor uſe them any longer then the reaſon continues for which we firſt procured them: for to be diſpenſed withall is an argument of natural infirmity, if it be neceſſary;

neceſſary; but if it be not, it ſignifies an indiſciplined and unmortified ſpirit.

10. We muſt not be too buſie in examining the prudence and unreaſonableneſs of humane Laws: for although we are not bound to believe them all to be the wiſeſt, yet if by enquiring into the lawfulneſs of them, or by any other inſtrument we finde them to fail of that wiſdom with which ſome others are ordained, yet we muſt never make uſe of it to diſparage the perſon of the Law-giver, or to countenance any mans diſobedience, much leſſe our own.

11. Pay that reverence to the perſon of thy Prince, of his Miniſters, of thy Parents and ſpiritual Guides, which by the cuſtoms of the place thou liveſt in are uſually paid to ſuch perſons in their ſeveral degrees: that is, that the higheſt reverence be paid to the higheſt perſon, and ſo ſtill in proportion: and that this reverence be expreſſed in all the circumſtances and manners of the City and Nation.

12. Lift not up thy hand againſt thy Prince or Parent upon what pretence ſoever: but bear all perſonal affronts and inconveniences at their hands, and ſeek no remedy but by patience and piety, yeilding and praying, or abſenting thy ſelf.

13. *Speak not evil of the Ruler of thy people,* neither *Curſe thy Father or Mother,* nor revile thy ſpiritual Guides, nor diſcover and lay naked their infirmities: but treat them with reverence and religion, and preſerve their Authority ſacred by eſteeming their perſons venerable.

14. Pay tribute and customs to Princes according to the Laws: and maintenance to thy Parents according to their necessity: and honourable support to the Clergy according to the dignity of the work, and the customs of the place.

15. Remember alwaies that duty to our Superiours is not an act of commutative justice, but of distributive: That is, although Kings and Parents and spiritual Guides are to pay a great duty to their Inferiours, the duty of their several charges and government: yet the good government of a King and of Parents are actions of *Religion* as they relate to God, and of *Piety* as they relate to their people and families. And although we usually call them *just Princes* who administer their Laws exactly to the people, because the actions are in the matter of *justice*, yet in propriety of speech, they are rather to be called *Pious*, and *Religious*. For as he is not called a *just Father* that educates his children well, but *pious*; so that Prince who defends and well rules his people, is *Religious*, and does that duty for which alone he is answerable to God. The consequence of which is this, so farre as concerns our duty: If the Prince or Parent fail of their duty, we must not fail of ours: for we are answerable to them and to God too; as being accountable to all our Superiors, and so are they to theirs: they are above us, and God is above them.

Remedies against disobedience: and means to endear our obedience, by way of consideration.

1. Consider that all authority descends from

from God, and our Superiors bear the image of the Divine Power, which God imprints on them as on an image of clay, or a coin upon a leſſe perfect metal, which who ſo defaces, ſhall not be anſwerable for the loſſe or ſpoil of the materials, but the effacing the Kings Image: and in the ſame meaſure will God require it at our hands, if we deſpiſe his authority upon whomſoever he hath imprinted it. *He that deſpiſeth you, deſpiſeth me.* And *Dathan* and *Abiram* were ſaid to be *gathered together againſt the Lord.* And this was S. *Pauls* argument for our obedience: [*The powers that be are ordained of God.*]

2. There is very great peace and immunity from ſin in reſigning our wills up to the command of others: for provided that our duty to God be ſecured, their commands are warrants to us in all things elſe; and the caſe of conſcience is determined, if the command be evident and preſſing: and it is certain, the action that is but indifferent, and without reward, if done only upon our own choice, is an act of duty and of religion, and rewardable by the grace and favour of God, if done in obedience to the command of our Superiours. For ſince naturally we deſire what is forbidden us, and (ſometimes there is no other evil in the thing, but that it is forbidden us) God hath in grace enjoyned and proportionably accepts obedience as being directly oppoſed to the former irregularity, and it is acceptable, although there be no other good in the thing that is commanded us, but that it is commanded.

3. By obedience we are made a ſociety

and a republick, and diſtinguiſhed from herds of Beaſts, and heaps of Flies, who doe what they liſt, and are incapable of Laws, and obey none, and therefore are killed and deſtroyed, though never puniſhed, and they never can have a reward.

4. By obedience we are rendred capable of all the bleſſings of government, ſignified by S. *Paul* in theſe words [*He is the Miniſter of God to thee for good,*] and by S. *Peter* in theſe [*Governours are ſent by him for the puniſhment of evil doers, and for the praiſe of them that doe well.*] And he that ever felt, or ſaw, or can underſtand the miſeries of confuſion in publick affairs, or amazement in a heap of ſad, tumultuous, and indefinite thoughts, may from thence judge of the admirable effects of order, and the beauty of Government. What health is to the body, and peace is to the Spirit, that is Government to the ſocieties of Men, the greateſt bleſſing which they can receive in that temporal capacity.

Rom. 13. 4.
1 Pet. 2, 14.

5. No Man ſhall ever be fit to govern others that knows not firſt how to obey. For if the ſpirit of a Subject be rebellious, in a Prince it will be tyrannical and intolerable, and of ſo ill example, that as it will encourage the diſobedience of others, ſo it will render it unreaſonable for him to exact of others, what in the like caſe he refuſed to pay.

6. There is no ſin in the World which God hath puniſht with ſo great ſeverity and high deteſtation as this of diſobedience. For the crime of Idolatry God ſent the Sword amongſt his people, but it was never heard that

that the Earth opened and ſwallowed up any but Rebels againſt their Prince.

7. Obedience is better then the particular actions of Religion, and he ſerves GOD better that follows his Prince in lawful ſervices, then he that refuſes his command upon pretence he muſt go ſay his prayers. But Rebellion is compared to that ſin which of all ſins ſeems the moſt unnatural and damned impiety. *Rebellion is as the ſin of Witchcraft.*

8. Obedience is a complicated act of virtue, and many graces are exerciſed in one act of obedience. It is an act of Humility, of mortification and ſelf-denial, of charity to God, of care of the publick, of order and charity to our ſelves and all our ſociety, and a great inſtance of a victory over the moſt refractory and unruly paſſions.

9. To be a Subject is a greater temporal felicity then to be a King: for all eminent Governments according to their height have a great burden, huge care, infinite buſineſs, little reſt, (*a*) innumerable fears, and all that he enjoyes above another is, that he does enjoy the things of the World with other circumſtances, and a bigger noiſe; and if others go at his ſingle command, it is alſo certain he muſt ſuffer inconvenience at the needs and diſturbances of all his people: and the evils of one man, and of one family are not enough for him to bear, unleſſe alſo he be almoſt cruſhed with the evils of mankinde. He therefore is an ingrateful perſon that will preſſe the

(a) ὃ χρὴ παννύχιον ἕυδοντ' βεληφόρον ἄνδρα
Ὧλλοι τ' ὀπιτετράπωμ καὶ τῶνε μέμηλε. Homer. Il. β.

ſcales down with a voluntary load, and by diſobedience put more thorns into the Crown or Mitre of his Superiour. Much better is the advice of Saint *Paul*, *Obey them that have the rule over you, as they that muſt give an account for your ſouls, that they may doe it with joy and not with grief: for* (beſides that it is unpleaſant to them) *it is unprofitable for you.*

10. The Angels are miniſtring ſpirits and perpetually execute the will and commandment of God: and all the wiſe men and all the good men of the world are obedient to their Governours: and the eternal Son of God eſteemed it his *Meat and drink to doe the will of his Father*, and for his obedience alone obtained the greateſt glory: and no man ever came to perfection but by obedience: and thouſands of Saints have choſen ſuch inſtitutions and manners of living, in which they might not chooſe their own work, nor follow their own will, nor pleaſe themſelves, but be accountable to others, and ſubject to diſcipline, and obedient to command, as knowing this to be the highway of the Croſſe, the way that the *King of ſufferings* and humility did chooſe, and ſo became the *King of Glory*.

11. No man ever periſhed who followed firſt the will of God, and then the will of his Superiours: but thouſands have been damned meerly for following their own will, and relying upon their own judgments, and chooſing their own work, and doing their own fancies: For if we begin with our ſelves, whatſoever ſeems good in our eyes,

is

is moſt commonly diſpleaſing in the eyes of God.

12. The ſin of Rebellion, though it be a ſpiritual ſin and imitable by Devils, yet it is of that diſorder, unreaſonableneſs and impoſſibility amongſt intelligent ſpirits, that they never murmured or mutined in their lower ſtations againſt their Superiours. Nay, the good Angels of an inferiour Order durſt not revile a Devil of a higher Order. This conſideration which I reckon to be moſt preſſing in the diſcourſes of reaſon and obliging next to the neceſſity of a divine precept, we learn from Saint *Jude*, [*Likewiſe* Jude 8, 9. *alſo theſe filthy dreamers deſpiſe dominion and ſpeak evil of dignities: And yet Michael the Archangel when contending with the Devil he diſputed about the body of Moſes, durſt not bring againſt him a railing accuſation.*

But becauſe our Superiours rule by their example, by their word or law, and by the rod, therefore in proportion there are ſeveral degrees and parts of obedience, of ſeveral excellencies and degrees towards perfection.

Degrees of Obedience.

1. The firſt is *the obedience of the outward work*: and this is all that Humane Laws of themſelves regard; for becauſe Man cannot judge the heart, therefore it preſcribes nothing to it: the publick end is ſerved not by good wiſhes, but by real and actual performances; and if a Man obeys againſt his will he is not puniſhable by the Laws.

2. *The obedience of the will*, and this is alſo neceſſary in our obedience to Humane Laws,

Laws, not becauſe man requires it for himſelf, but becauſe God commands it towards Man; and of it (although Man cannot, yet) God will demand account. For we are to doe it *as to the Lord, and not to men*; and therefore we muſt doe it willingly. But by this means our obedience in private is ſecured againſt ſecret arts and ſubterfuges; and when we can avoid the puniſhment, yet we ſhall not decline our duty, but ſerve Man for Gods ſake, that is, *cheerfully, promptly, vigorouſly*, for theſe are the proper parts of willingneſs and choice.

3. The *underſtanding muſt yeeld obedience in general*, though not in the particular inſtance; that is, we muſt be firmly perſwaded of the excellency of the obedience, though we be not bound in all caſes to think the particular Law to be moſt prudent. But in this, our rule is plain enough. Our underſtanding ought to be inquiſitive whether the civil conſtitution agree with our duty to God; but we are bound to inquire no further; And therefore beyond this, although he, who having no obligation to it, (as Counſellours have) inquires not at all into the wiſdome or reaſonableneſs of the Law, be not alwaies the wiſeſt Man, yet he is ever the beſt ſubject. For when he hath given up his underſtanding to his Prince and Prelate, provided that his duty to God be ſecured by a precedent ſearch, hath alſo with the beſt, and with all the inſtruments in the world ſecured his obedience to Man.

SECT.

SECT. II.

Of Proviſion, or that part of Juſtice which is due from Superiours to Inferiours.

AS God hath imprinted his authority in ſeveral parts upon ſeveral eſtates of Men, as Princes, Parents, Spiritual Guides, ſo he hath alſo delegated and committed parts of his care and providence unto them, that they may be inſtrumental in the conveying ſuch bleſſings which God knows we need, and which he intends ſhould be the effects of Government. For ſince GOD governs all the World as a King, provides for us as a Father, and is the great Guide and Conductor of our ſpirits as the Head of the Church, and the great Shepherd and Biſhop of our ſouls, they who have portions of theſe dignities, have alſo their ſhare of the adminiſtration: the ſumme of all which is uſually ſignified in theſe two words [*Governing*] and [*Feeding*] and is particularly recited in the following rules.

Duties of Kings and all the Supreme power, as, Lawgivers.

1. Princes of the people and all that have Legiſlative power muſt provide uſeful and good Laws for the defence of propriety, for the encouragement of labour, for the ſafeguard of their perſons, for determining controverſies, for reward of noble actions, and excellent arts and rare inventions, for promoting trade, and enriching their people.

2. In

Omittenda potius prævalida & adulta vitia, quàm hoc adsequi ut palam fiat quibus flagitiis impares simus. Tacit.

2. In the making Laws Princes must have regard to the publick dispositions, to the affections and disaffections of the people; and must not introduce a Law with publick scandal and displeasure: but consider the publick benefit, and the present capacity of affairs and general inclinations of mens mindes. For he that enforces a Law upon a people against their first and publick apprehensions tempts them to disobedience, and makes Laws to become snares and hooks to catch the people, and to enrich the treasury with the spoil and tears and curses of the Communalty, and to multiply their mutiny and their sin.

3. Princes must provide that the Laws be duly executed: for a good Law without execution is like an unperformed promise: and therefore they must be severe exactors of accounts from their Delegates and Ministers of Justice.

4. The severity of Laws must be tempered with dispensations, pardons, and remissions according as the case shall alter, and new necessities be introduced, or some singular accident shall happen, in which the Law would be unreasonable or intolerable as to that particular. And thus the people with their importunity prevailed against *Saul* in the case of *Jonathan*, and obtained his pardon for breaking the Law which his Father made, because his necessity forced him to taste honey, and his breaking the Law in that case did promote that service whose promotion was intended by the Law.

Ἐπειδὴ δὲν ἐπανόρθωσε νόμε ἢ ἐλλείψ διὰ τὸ καθόλε. Eth. 5. c. 19.

5. Princes must be Fathers of the people, and

and provide ſuch inſtances of gentleneſs, eaſe, wealth, and advantages, as may make mutual confidence between them; and muſt fix their ſecurity under God in the love of the people, which therefore they muſt with all arts of ſweetneſs, remiſſion, popularity, nobleneſs and ſincerity endevour to ſecure to themſelves.

6. Princes muſt not multiply publick Oaths without great, eminent, and violent neceſſity, leſt the ſecurity of the King become a ſnare to the people, and they become falſe when they ſee themſelves ſuſpected, or impatient when they are violently held faſt: but the greater and more uſeful caution is upon things then upon perſons; and if ſecurity of Kings can be obtained otherwiſe, it is better that Oaths ſhould be the laſt refuge, and when nothing elſe can be ſufficient.

7. Let not the people be tempted with arguments to diſobey, by the impoſition of great and unneceſſary taxes: for that loſt to the ſon of *Solomon* the dominion of the ten Tribes of Iſrael. *L' avarice de Roi, peſte de regne.*

8. Princes muſt in a ſpecial manner be Guardians of Pupils and Widows, not ſuffering their perſons to be oppreſſed, or their ſtates imbezill'd, or in any ſenſe be expoſed to the rapine of covetous perſons, but be provided for by juſt Laws, and provident Judges, and good Guardians, ever having an ear ready open to their juſt complaints, and a heart full of pity, and one hand to ſupport them, and the other to avenge them.

9. Princes muſt provide that the Laws may be ſo adminiſtred, that they be truly and really

really an eaſe to the people, not an inſtrument of vexation: and therefore muſt be careful that the ſhorteſt and moſt equal waies of trials be appointed, fees moderated, and intricacies and windings as much cut off as may be, leſt injured perſons be forced to periſh under the oppreſſion, or under the Law, in the injury or in the ſuit. Laws are like Princes, the beſt and moſt beloved, who are moſt eaſie of acceſſe.

Chi compra il magiſtrato forza e che venda la giuſtitia.

13. Places of judicature ought at no hand to be ſold by pious Princes, who remember themſelves to be Fathers of the people. For they that *buy the Office* will *ſell the act*, and they that at any rate will be Judges, will not at an eaſie rate doe juſtice; and their bribery is leſſe puniſhable, when bribery opened the door by which they entred.

11. Ancient privileges, favours, cuſtoms, and Acts of grace indulged by former Kings to their people, muſt not without high reaſon and great neceſſities be revoked by their ſucceſſours; nor forfeitures be exacted violently, nor penal Laws urged rigorouſly, nor in light caſes, nor Laws be multiplied without great need, nor vitious perſons which are publickly and deſervedly hated, be kept in defiance of popular deſires, nor any thing that may unneceſſarily make the yoke heavy, & the affection light, that may increaſe murmures, and leſſen charity; alwaies remembring, that the intereſt of the Prince and the People is ſo infolded in a mutual embrace, that they cannot be untwiſted without pulling a limb off, or diſſolving the bands and conjunction of the whole body.

12. All Princes must esteem themselves as *much bound* by their word, by their grants, and by their promises, as the meanest of their Subjects are by the restraint and penalty of Laws: and although they are superiour to the people, yet they are not superiour to their own voluntary concessions and ingagements, their promises and Oathes, when once they are passed from them.

Nulla lex [civilis] sibi soli conscientiam justitiæ suæ debet, sed eis à quibus obsequium expectat. Tertull: Apologet.

The duty of Superiours as they are Judges.

1. Princes in judgment, and their Delegate Judges must judge the causes of all persons uprightly and impartially, without any personal consideration of the power of the mighty, or the bribe of the rich, or the needs of the poor. For although the poor must fare no worse for his poverty, yet in justice he must fare no better for it: And although the rich must be no more regarded, yet he must not be lesse. And to this purpose the Tutor of *Cyrus* instructed him, when in a controversie where a great Boy would have taken a large Coat from a little Boy because his own was too little for him, and the others was too big, he adjudged the great Coat to the great Boy: his Tutor answered, Sir, If you were made a Judge of decency or fitness, you had judged well in giving the biggest to the biggest: but when you were appointed Judge, not whom the Coat did fit, but whose it was, you should have considered the title, and the possession, who did the violence, and who made it, or who bought it? And so it must be in judgments between the Rich and the Poor:

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it is not to be considered what the poor Man needs, but what is his own.

2. A Prince may not, much lesse may inferiour Judges deny justice when it is legally and competently demanded: and if the Prince will use his Prerogative in pardoning an offender against whom justice is required, he must be careful to give satisfaction to the injured person, or his Relatives by some other instrument; and be watchful to take away the scandal, that is, lest such indulgence might make persons more bold to doe injury: and if he spares the life, let him change the punishment into that which may make the offender (if not suffer justice, yet) doe justice, and more real advantage to the injured person.

These Rules concern Princes and their Delegates in the making or administring Laws, in the appointing rules of justice and doing acts of judgment. The duty of Parents to their Children and Nephews is briefly described by S. *Paul.*

The duty of Parents to their Children.

Ephes. 6. 4. 1. *Fathers provoke not your Children to wrath,* that is, be tender boweld, pitiful and gentle, complying with all the infirmities of the Children; and in their several ages proportioning to them several usages according to their needs and their capacities.

2. *Bring them up in the nurture and admonition of the Lord,* that is, secure their religion, season their younger years with prudent and pious principles, make them in love with virtue, and make them habitually so, before they

they come to chooſe or to diſcern good from evil, that their choice may be with leſſe difficulty and danger. For while they are under diſcipline, they ſuck in all that they are first taught, and believe it infinitely. Provide for them, wiſe, learned and virtuous Tutors, and good company and diſcipline, * ſeaſonable baptiſm, catechiſm and confirmation. For it is a great folly to heap up much wealth for our Children, and not to take care concerning the Children for whom we get it. It is as if a man ſhould take more care about his ſhooe then about his foot.

Potior mihi ratio vivendi honeſtè quàm ut optimè dicendi videretur. Quincil: lib 1. cap. 2.

* Heb. 12. 9. *Crates apud Plutarch:* de liber. educand.

3. *Parents muſt ſhew piety at home*, that is, they muſt give good example and reverent deportment, in the face of their children; and all thoſe inſtances of charity, which uſually endear each other; ſweetneſs of converſation, affability, frequent admonition, all ſignifications of love and tenderneſs, care and watchfulneſs muſt be expreſſed towards Children, that they may look upon their Parents as their friends and patrons, their defence and ſanctuary, their treaſure and their Guide. Hither is to be reduced the nurſing of Children, which is the firſt and moſt natural and neceſſary inſtance of piety, which Mothers can ſhew to their Babes; a duty from which nothing will excuſe, but a diſability, ſickneſs, danger, or publick neceſſity.

1 Tim. 5. 4.

4. Parents muſt *provide for their own* according to their condition, education, and imployment; called by S. *Paul*, *a laying up for the Children*, that is, an enabling them by competent portions, or good trades, arts or learning to defend themſelves againſt the chances

1 Tim. 5. 8.

chances of the world, that they may not be exposed to temptation, to beggery, or unworthy arts: and although this must be done without covetousness, without impatient and greedy desires of making them rich, yet it must be done with much care, and great affection, with all reasonable provision, and according to our power: and if we can without sin improve our estates for them, that also is part of the duty we owe to God for them: and this rule is to extend to all that descend from us, although we have been overtaken in a fault, and have unlawful issue; they also become part of our care, yet so as not to injure the production of the lawful bed.

5. This duty is to extend to a provision of conditions and an estate of life. (*a*) Parents must according to their power and reason provide Husbands or Wives for their Children (*b*). In which they must secure piety and (*c*) Religion, and the affection and love of the interested persons; and after these, let them make what provisions they can for other conveniences or advantages: Ever re-

(*a*) Νυμτευμάτων δ' τῶν ἐμῶν παῖδ' ἐμὲς
Μέριμναν ἔξει, κ' οὐκ ἐμὲν κρίνην τάδε. Eurip. Electr.
Me tibi Tyndareus vitâ gravis auctor, & annis
Tradidit: arbitrium Nepris habebit avus.
Ovid. in Epist. pro Hermione.

(b) *Liberi sine consensu parentum contrahere non debent. Andromacha apud Euripidem cum petita fuit ad nuptias, respondit, patris sui esse sponsalium suorum curam habere: & Achilles apud Homerum Regis filiam sine patris sui consensu noluit ducere* Il. 1. δῶ γὸ δὴ μὲ σὺν θεοὶ, κ' ἐτεὸν ἀγαμὸν πόλιος τῆσ μοι ἐπ[illegible] γυναῖκα γαμέσσεται ἀλλὶς. *Et Justinianus Imp. ait, naturali simul & civili ratione cognitum esse, ne filii ducant uxores citra Parentum authoritatem. Simo Terentianus parat abdicationem quia Pamphilus clam ipso duxisset uxorem. Istiusmodi sponsalia fiunt irrita nisi velint parentes: At si subsequuta est copula, ne temere rescindantur con-*

membring

nubia multæ ſnadent cautiones & pericula. Liberi autem quamdiu ſecundum leges patrias ſui juris non ſunt, clandeſtinas nuptias ſi ineant, peccant contra quintum præceptum, & jus naturale. Secundarium. Propriè n. loquendo Parentes non habent ἐξουσίαν, ſive poteſtatem, ſed authoritatem: g. habent jus jubendi aut prohibendi, ſed non irritum faciendi. Atq; etiam iſta authoritas exercenda eſt ſecundum æquum & bonum; ſcil: ut ne moroſus & difficilis ſit Pater. Mater n. vix habet aliquod Jus præter ſuaſionis & amoris, & gratitudinis. Si a. Pater filiam non collocaſſet ante 25 annos, filia nubere poterat cui voluerat, ex Jure Romanorum. Patrum n. authoritas major aut minor eſt ex legibus Patriis, & ſolet extendi ad certam ætatem, & tum expirat quoad Matrimonium; & eſt major in filias quàm filios. Num. 30. 34.

(c) *Eoſdem quos maritus noſſe Deos & colere ſolos uxor debet: ſupervacaneis a. religionibus, & alienis ſuperſtitionibus fores occludere. Nulli enim Deum grata ſunt ſacra quæ mulier clanculum & furtim facit.* Plutarch. conjug. præcept. Gen. 24. *Vocemus puellam & quæramus os ejus.*

membring that they can doe no injury more afflictive to the children then to joyn them with cords of a diſagreeing affection: It is like tying a Wolf and a Lamb, or planting the Vine in a Garden of Coleworts. Let them be perſwaded with reaſonable inducements to make them willing and to chooſe according to the parents wiſh, but at no hand let them be forced. Better to ſit up all night, then to go to bed with a Dragon.

The duty of Husbands, &c.

See Chap. 2. Sect. 3.

Rules for married perſons.

1. Husbands muſt give to their Wives, love, maintenance, duty, and the ſweetneſſes

Σοὶ δ' ἤδη τόσα δοῦναι ——
Ἀνδρα τε, καὶ οἶκον, καὶ ὁμοφροσύνην ὀπάσσαι
Ἐσθλὴν· οὐ γὰρ ἔτ' οὔτε τοῦ γε κρείσσονος, οὔτε ἄρηος,
Ἥ τ' ὀμοφρονέοντε νόημασιν οἶκον ἔχητον
Ἀνὴρ ἠδ' ἄκοιτις, πολλὰ ἄλγεα δυσμενέεσσι,
Κήδεα δ' ἰνμφίτοισι, μάλιστα δ' τε ἔκλυον αὐτοί. Odyſſ. 6.

of

of converſation [and Wives * muſt pay to them all they have, or can with the intereſt of obedience and reverence] and they muſt be complicated in affections and intereſt, that there be no diſtinction between them of *Mine and Thine*: And if the title be the mans, or the womans, yet the uſe muſt be common, only the wiſdom of the man is to regulate all extravagancies and indiſcretions: in other things, no queſtion is to be made; and their goods ſhould be as their children, not to be divided, but of one poſſeſſion and proviſion: whatſoever is otherwiſe is not marriage but merchandiſe. And upon this ground I ſuppoſe it was, that S. *Baſil* commended that woman, who took part of her Husbands goods to doe good works withall: for ſuppoſing him to be unwilling, and that the work was his duty, or hers alone, or both theirs in conjunction, or of great advantage to either of their ſouls, and no violence to the ſupport of their families, ſhe hath right to all that: And *Abigail* of her own right made a coſtly preſent to *David*, when her husband *Nabal* had refuſed it. The Huband muſt (*a*) rule over his Wife, as the ſoul does over the body, obnoxious to the ſame ſufferings, and bound by the ſame affections, and doing or ſuffering by the permiſſions and intereſt of each other: that (as the old Philoſopher ſaid) as the humours of the body are mingled with

* Ἐκ τῆς ἀληθοῦς φιλίας ἐυγνώμων τερπνὸν τοῦτο καὶ ἀκεραλλὲς ἀνδρὸς ἰδιώτου γυνή. Menand.

Ἢ μὲν γὰρ φιλέα ἀλόχους μεροπῶν ἀνθρώπων Ἀτρεΐδαι; ἐπεὶ ὅστις ἀγαθὸς κὴ ἐχέφρων, Ἴλω ἀμφὶ φιλέει κὴ κήδεται, ὡς κὴ ἐγὼ τὴν ἐμὴν ἀδίμητ φιλίην δώρεκ ἠδὲ καὶ ἄκρ ἰοῦσαν. Homer.

Κλέψασα παλὰ κλέιμαλα ἄτερ ἀνδρὸς τὰς ἐυποΐας ἐπόησε.

(a) *Lætum eſſe debet & officioſum mariti imperium.* Plut.

Namque ea ei Pater, & Frater, veneranddque Mater: nec minus faciat ad dignitatem viri ſi mulier eum ſuum Præceptorem, Philoſophum, Magiſtrúmque appellet, Plutarch.

each other in the whole ſubſtances: ſo marriage may be a mixture of intereſts, of bodies, of minds, of friends, a conjunction (*a*) of the whole life, and the nobleſt of friendſhips. But if after all the fair deportments, and innocent chaſte complyances the Husband be moroſe and ungentle, let the (*b*) Wife diſcourſe thus: If while I doe my duty my Husband neglects me, what will he doe if I neglect him? And if ſhe thinks to be ſeparated by reaſon of her Husbands unchaſt life, let her conſider, that then the man will be uncurably ruined, and her Rivals could wiſh nothing more then that they might poſſeſſe him alone.

(a) *Convictio eſt quaſi quædam intentio benevolentiæ.*

(b) ὁ χρυσος, ὁ τύραννος, ἡ πλάτη καλὴ τυγχάνει ἔχειν διαφόρως τὰς ἡδονάς, ὡς ἀνδρὸς ἰδίως καὶ γυναικὸς· ἐυσεβὴς γάμος δίκαιος, καὶ φρονοῦσα τ' ἀνδρικά.

Inferior Matrona ſuo ſit Sexte Marito;
Non aliter fiunt fœmina, virque pares. Mart.

The duty of Maſters of Families.

1. The ſame care is to extend to all of our family in their proportions as to our Children: for as by S. *Pauls* œconomie the Heir differs nothing from a ſervant while he is in minority: ſo a ſervant ſhould differ nothing from a childe in the ſubſtantial part of the care; and the difference is only in degrees: Servants and Maſters are of the ſame kindred, of the ſame nature, and heirs of the ſame promiſes, and therefore * 1. muſt be provided of neceſſaries for their ſupport and maintenance. 2. They muſt be uſed with mercy. 3. Their work muſt be tolerable and merciful. 4. Their reſtraints muſt be reaſonable.

reaſonable. 5. Their recreations fitting and healthful. 6. Their religion and the intereſt of ſouls taken care of. 7. And Maſters muſt correct their ſervants with gentleneſs, prudence and mercy, not for every ſlight fault, not alwaies, not with upbraiding and diſgraceful language, but with ſuch only as may expreſs and reprove the fault, and amend the perſon. But in all theſe things meaſures are to be taken by the contract made, by the Laws and Cuſtoms of the place, by the ſentence of prudent and merciful men, and by the cautions and remembrances given us by God, ſuch as is that written by S. *Paul*, [*as knowing that we alſo have a Maſter in Heaven.*] The Maſter muſt not be a lyon in his houſe, leſt his power be obeyed, and his perſon hated; his eye be waited on, and his buſineſs be neglected in ſecret. No ſervant will doe his duty unleſs he make a conſcience, or love his Maſter: if he does it not for Gods ſake or his maſters, he will not need to doe it alwaies for his own.

The duty of Guardians or Tutors.

Tutors and Guardians are in the place of Parents, and what they are in fiction of Law, they muſt remember as an argument to engage them to doe in reality of duty. They muſt doe all the duty of Parents, excepting thoſe obligations which are meerly natural.

¶ *The duty of Miniſters and Spiritual Guides to the people is of ſo great burden, ſo various rules, ſo intricate and buſie caution, that it requires a diſtinct tractate by it ſelf.*

SECT.

SECT. III.

Of Negotiation, or Civil Contracts.

THis part of Juſtice is ſuch as depends upon the Laws of Man directly, and upon the Laws of God only by conſequence and indirect reaſon: and from civil Laws or private agreements it is to take its eſtimate and meaſures: and although our duty is plain and eaſie, requiring of us honeſty in contracts, ſincerity in affirming, ſimplicity in bargaining, and faithfulneſs in performing, yet it may be helped by the addition of theſe following rules and conſiderations.

Rules and meaſures of juſtice in bargaining.

1. In making contracts uſe not many words; for all the buſineſs of a bargain is ſummed up in few ſentences: and he that ſpeaks leaſt, means faireſt, as having fewer opportunities to deceive.

2. Lie not at all, neither in a little thing nor in a great, neither in the ſubſtance nor in the circumſtance, neither in word nor deed: that is, pretend not what is falſe, cover not what is true, and let the meaſure of your affirmation or denial be the underſtanding of your contractor: for he that deceives the buyer or the ſeller by ſpeaking what is true in a ſenſe not intended or underſtood by the other, is a lyar and a thief. For in bargains you are to avoid not only what is *falſe*, but that alſo *which deceives*.

3. In prices of bargaining concerning uncertain Merchandiſes you may buy as cheap ordinarily as you can, and ſell as dear as you

can, ſo it be 1. without violence, and 2. when you contract on equal terms, with perſons in all ſenſes (as to the matter and skill of bargaining) equal to your ſelf, that is, Merchants with Merchants, wiſe men with wiſe men, rich with rich: and 3. when there is no deceit, and no neceſſity, and no Monopoly: For in theſe caſes, *viz.* when the Contractors are equal, and no advantage on either ſide, both parties are voluntary, and therefore there can be no injuſtice or wrong to either. But then adde alſo this conſideration, that the publick be not oppreſſed by unreaſonable and unjuſt rates: for which the following rules are the beſt meaſure.

4. Let your prices be according to that meaſure of good and evil which is eſtabliſhed in the fame and common accounts of the wiſeſt and moſt merciful Men skilled in that manufacture or commodity; and the gain ſuch which without ſcandal is allowed to perſons in all the ſame circumſtances.

5. Let no prices be heightned by the neceſſity or unskilfulneſs of the Contractor; for the firſt is direct uncharitableneſs to the perſon, and injuſtice in the thing (becauſe the Mans neceſſity could not naturally enter into the conſideration of the value of the commodity) and the other is deceit and oppreſſion: much leſſe muſt any Man make neceſſities; as by ingroſſing a commodity, by monopoly, by detaining corn, or the like indirect arts: for ſuch perſons are unjuſt to all ſingle perſons with whom in ſuch caſes they contract, and oppreſſors of the publick.

6. In entercourſe with others doe not doe all

all which you may lawfully doe; but keep ſomething within thy power: and becauſe there is a latitude of gain in buying and ſelling, take not thou the utmoſt peny that is lawfull, or which thou thinkeſt ſo; for although it be lawfull, yet it is not ſafe; and he that gains all that he can gain lawfully this year, poſſibly next year will be tempted to gain ſomething unlawfully.

7. He that ſells dearer by reaſon he ſells not for ready money, muſt increaſe his price no higher then to make himſelf recompenſe for the loſſe which according to the Rules of trade he ſuſtained by his forbearance, according to common computation, reckoning in alſo the hazard, which he is prudently, warily, and charitably to eſtimate: But although this be the meaſure of his juſtice, yet becauſe it happens either to their friends, or to neceſſitous and poor perſons, they are in theſe caſes to conſider the rules of friendſhip and neighbourhood, and the obligations of charity, leſt juſtice turn into unmercifulneſs.

8. No Man is to be raiſed in his price or rents in regard of any accident, advantage or diſadvantage of his perſon. A Prince muſt be uſed conſcionably as well as a common perſon, and a Begger be treated juſtly as well as a Prince; with this only difference, that to poor perſons the utmoſt meaſure and extent of juſtice is unmerciſull, which to a rich perſon is innocent, becauſe it is juſt, and he needs not thy mercy and remiſſion. *Mercantia non vuol ne amici ne parenti.*

9. Let no Man for his own poverty become more oppreſſing and cruel in his bargain, but quietly, modeſtly, diligently, and

patiently recommend his eſtate to God, and follow its intereſt and leave the ſucceſſe to him: for ſuch courſes will more probably advance his trade, they will certainly procure him a bleſſing, and a recompenſe, and if they cure not his poverty, they will take away the evil of it: and there is nothing elſe in it that can trouble him.

10. Detain not the wages of the hireling: for every degree of detention of it beyond the time is injuſtice, and uncharitableneſs, & grindes his face till tears and blood come out: but pay him exactly according to Covenant, or according to his needs.

11. Religiouſly keep all promiſes and Covenants, though made to your diſadvantage, though afterwards you perceive you might have been better: and let not any precedent act of yours be altered by any after-accident. Let nothing make you break your promiſe, unleſſe it be unlawful or impoſſible, that is, either out of your natural, or out of your civil power, your ſelf being under the power of another; or that it be intolerably inconvenient to your ſelf, and of no (*a*) advantage to another; or that you have leave expreſſed, or reaſonably preſumed.

(a) *Surgam ad ſponſalia quia promiſi quamvis non concoxerim: ſed non ſi febricitavero: ſubeſt n tacita exceptio ſi potero ſi debebo.* Senec. *Effice ut idem ſtatus ſit cum exigitur, qui fuit cum promitterem. Deſtituere levitas non erit ſi aliquid intervenerit novi. Eadem mihi omnia præſta & idem ſum.* Lib 4. cap. 39. de Benefic.

12. Let no Man take wages or fees for a work that he cannot doe, or cannot with probability undertake, or in ſome ſenſe profitably, and with eaſe, or with advantage manage: Phyſicians muſt not meddle with deſperate diſeaſes,

diſeaſes, and known to be incurable, without declaring their ſenſe before-hand; that if the patient pleaſe he may entertain him at adventure, or to doe him ſome little eaſe. Advocates muſt deal plainly with their Clients, and tell them the true ſtate and danger of their caſe; and muſt not pretend confidence in an evil cauſe: but when he hath ſo cleared his own innocence; if the Client will have collateral and legal advantages obtained by his induſtry, he may engage his endevour, provided he doe no injury to the right cauſe, or any Mans perſon.

13. Let no Man appropriate to his own uſe what GOD by a ſpecial mercy, or the Republick hath made common; for that is both againſt Juſtice and Charity too: and by miraculous accidents GOD hath declared his diſpleaſure againſt ſuch incloſure. When the Kings of *Naples* encloſed the Gardens of *Oenotria*, where the beſt Manna of *Calabria* deſcends, that no Man might gather it without paying tribute; the Manna ceaſed, till the tribute was taken off; and then it came again, and ſo till after the third trial, the Princes found they could not have that in proper which GOD made to be common, they left it as free as GOD gave it. The like hapned in *Epire* when *Lyſimachus* laid an impoſt upon the *Tragaſæan* Salt, it vaniſhed, till *Lyſimachus* left it publick. And when the Procurators of King *Antigonus* impoſed a rate upon the ſick people that came to *Edepſum* to drink the waters which were lately ſprung and were very healthfull, inſtantly the waters dried up, and the hope of gain periſhed.

Blaſſa vol. in exam ſimpl.

Celius Rhod. l. 9. c. 12. Athenæ deipnoſ. l. 3.

The ſumme of all is in theſe words of S. *Paul*, [*Let no man go beyond and defraud his brother in any matter; becauſe the Lord is the avenger of all ſuch*] and our bleſſed Saviour in the enumerating the duties of juſtice, beſides the Commandement of [*Doe not ſteal*] adds [*Defraud not*] forbidding (as a diſtinct explication of the old Law) the tacite and ſecret theft of abuſing our Brother in Civil Contracts. And it needs no other arguments to enforce this caution, but only, that the Lord hath undertaken to avenge all ſuch perſons: And as he alwaies does it in the great day of recompenſes: ſo very often he does it here, by making the unclean portion of injuſtice to be as a Canker-worm eating up all the other increaſe: it procures beggery, and a declining eſtate, or a caitiffe, curſed ſpirit, an ill name, the curſe of the injured and oppreſſed perſon, and a Fool or a Prodigal to be his Heir.

1 Theſſ. 4. 6.

Lev. 19 13. 1 Cor. 6. 8. Mar. 10. 19.

SECT. IV.
Of Reſtitution.

Chi non vuol rendere fa-mal a prender.

Reſtitution is that part of Juſtice to which a man is obliged by a precedent contract or a foregoing fault, by his own act, or another mans, either with, or without his will. He that borrows is bound to pay, and much more he that ſteals or cheats. For if he that borrows and paies not when he is able be an unjuſt perſon, and a robber, becauſe he poſſeſſes another mans goods to the right owners prejudice: then, he that took them at firſt without leave is the ſame thing in every inſtant of his poſſeſſion, which the Debtor

Debtor is after the time in which he ſhould and could have made payment. For in all ſins we are to diſtinguiſh the tranſient or paſſing act from the remaining effect or evil. The act of ſtealing was ſoon over, and cannot be undone, and for it the ſinner is only anſwerable to God, or his Vicegerent, and he is in a particular manner appointed to expiate it, by ſuffering puniſhment, and repenting, and asking pardon, and judging and condemning himſelf, doing acts of juſtice and charity in oppoſition and contradiction to that evil action. But becauſe in the caſe of ſtealing there is an injury done to our neighbour, and the evil ſtill remains after the action is paſt, therefore for this we are accountable to our neighbour, and we are to take the evil off from him which we brought upon him, or elſe he is an injured perſon, a ſufferer all the while: and that any man ſhould be the worſe for me and my direct act, and by my intention, is againſt the rule of equity, of juſtice and of charity; I doe not that to others which I would have done to my ſelf, for I grow richer upon the ruines of his fortune. Upon this ground, it is a determined rule in Divinity, *Our ſin can never be pardoned till we have reſtored what we unjuſtly took, or wrongfully detain*: reſtored it (I mean) actually, or in purpoſe and deſire, which we muſt really perform when we can: and this doctrine beſides its evident and apparent reaſonableneſs, is derived from the expreſſe words of Scripture, reckoning *Reſtitution* to be a part of *Repentance*, neceſſary in order to the remiſſion of our ſins.

Si tua culpa datum eſt damnum, juxta ſuper his ſatisfactio reportata.

Ezek. 33. 15. [*If the wicked restore the pledge, give again that he had robbed, &c. he shall surely live, he shall not die.*] * The practise of this part of justice is to be directed by the following Rules.

Rules of making Restitution.

(a) Ὁ γὰρ ἐπαισθόμενος τὸν πλησίον ἀδικούμενον, εἰδὼς δὲ ἔχων τὸ παρεχόμενον αὐτῷ βοηθεῖν οὐ βοηθῶν. Tutilas apud Procop. Goth. 3. *Qui laudat servum fugitivũ tenetur. Non n. oportet laudando augeri malũ.* Ulpian. in lib. 1. cap. de servo corrupto.

(b) Ὁ ἐμπορησάμενος τῷ ἀνελεῖν καὶ ἀλλὰ μὴ τῷ πολλαπλάσιον ἀποτίνειν, δεδώκως δὲ τοιοῦτον ὅλως μὴ βεβλαβήκοσι. Nicet. Choniat. in Michael. Comnen. *Sic Syri ab Amphictionibus judicio damnati quia piraticã non prohibuerunt cum potuerant.*

1. Whosoever is an effective, real cause of doing his Neighbour wrong, by what instrument soever he does it (whether by commanding or incouraging it, by counselling or commending (*a*) it, by acting it, or not (*b*) hindring it when he might and ought, by concealing it, or receiving it) is bound to make restitution to his Neighbour; if without him the injury had not been done, but by him, or his assistance it was. For by the same reason that every one of these is guilty of the sin, and is cause of the injury, by the same they are bound to make reparation; because by him his Neighbour is made worse, and therefore is to be put into that state from whence he was forced. And suppose that thou hast perswaded an injury to be done to thy Neighbour, which others would have perswaded if thou hadst not, yet thou art still obliged, because thou really didst cause the injury; just as they had been obliged if they had done it; and thou art not at all the lesse bound by having persons as ill inclined as thou wert.

2. He that commanded the injury to be done, is first bound: then, he that did it; and after these they also are obliged who did so assist, as without them the thing would not have been done. If satisfaction be made by any of the former, the latter is tyed to repentance,

tance, but no reſtitution: But if the injured perſon be not righted, every one of them is wholly guilty of the injuſtice, and therefore bound to reſtitution ſingly and intirely.

3. Whoſoever intends a little injury to his Neighbour, and acts it, and by it a greater evil accidentally comes, he is obliged to make an intire reparation of all the injury, of that which he intended, and of that which he intended not, but yet acted by his own inſtrument, going further then he at firſt purpoſed it. He that ſet fire on a plane Tree to ſpite his Neighbour, and the plane Tree ſet fire upon his Neighbours Houſe, is bound to pay for all the loſſe, becauſe it did all ariſe from his own ill intention. It is like murder committed by a drunken perſon, *involuntary in ſome of the effect*, but *voluntary in the other parts of it*, and *in all the cauſe*, and therefore the guilty perſon is anſwerable for all of it. And when *Ariarathes* the Cappadocian King had but in wantonneſs ſtopped the mouth of the river *Melanus*, although he intended no evil, yet *Euphrates* being ſwelled by that means, and bearing away ſome of the ſtrand of Cappadocia did great ſpoil to the Phrygians and Galatians, and therefore by the Roman Senate was condemned in three hundred talents towards reparation of the damage. Much rather therefore when the leſſer part of the evil was directly intended.

Etiamſi partem damni dare noluiſti, in totū quaſi prudens dederis tenendus es. Ex toto n noluiſſe debet qui imprudentia defenditur. Senec. Controv.

Involuntarium ortum ex voluntario cenſetur pro voluntario.

Strabo.

4. He that hinders a charitable perſon from giving alms to a poor man is tyed to reſtitution, if he hindred him by fraud or violence. Becauſe it was a right which the poor

man had when the good man had designed and resolved it; and the fraud or violence hinders the effect, but not the purpose, and therefore he who used the deceit or the force is injurious, and did damage to the poor man. But if the alms were hindred only by intreaty, the hinderer is not tyed to restitution, because intreaty took not liberty away from the giver, but left him still Master of his own act, and he had power to alter his purpose, and so long there was no injustice done. The same is the case of a Testator giving a legacy either by kindness, or by promise and common right. He that hinders the charitable Legacy by fraud or violence, or the due Legacy by intreaty, is equally obliged to restitution. The reason of the latter part of this case is, because he that intreats or perswades to a sin is as guilty as he that acts it: and if without his perswasion the sin and the injury would not be acted, he is in his kinde the intire cause, and therefore obliged to repair the injury as much as the person that does the wrong immediately.

Πλωτικῶς μὲν ὁ βιασθεὶς χρήματα δ' ἀναλωτέα. Eth. l. 5. c. 4.

5. He that refuses to doe any part of his duty (to which he is otherwise obliged) without a bribe, is bound to restore that money, because he took it in his Neighbours wrong, and not as a salary for his labour, or a reward of his wisdom (for his stipend hath paid all that, or) he hath obliged himself to doe it by his voluntary undertaking.

6. He that takes any thing from his Neighbour which was justly forfeited, but yet takes it not as a Minister of justice, but to satisfie his own revenge or avarice, is tied to repentance

tance, but not to reſtitution. For my Neighbour is not the worſe for my act, for thither the Law and his own demerits bore him, but becauſe I took the forfeiture indirectly I am anſwerable to God, for my unhandſome, unjuſt, or uncharitable circumſtances. Thus *Philip* of Macedon was reproved by *Ariſtides* for deſtroying the *Phocenſes*; becauſe although they deſerved it, yet he did it not in proſecution of the Law of Nations, but to enlarge his own dominions.

7. The Heir of an obliged perſon is not bound to make reſtitution, if the obligation paſſed only by a perſonal act: but if it paſſed from his perſon to his eſtate, then the eſtate paſſes with all its burden. If the Father by perſwading his neighbour to doe injuſtice be bound to reſtore, the action is extinguiſhed by the death of the Father; becauſe it was only the Fathers ſin that bound him, which cannot directly binde the ſon; therefore the ſon is free. And this is ſo in all perſonal actions, unleſſe where the civil Law interpoſes and alters the caſe.

¶ *Theſe Rules concern the perſons that are obliged to make reſtitution: the other circumſtances of it are thus deſcribed.*

8. He that by fact, or word, or ſigne, either fraudulently, or violently does hurt to his Neighbours body, life, goods, good name, friends, or ſoul, is bound to make reſtitution in the ſeveral inſtances, according as they are capable to be made. In all theſe inſtances we muſt ſeparate intreaty and inticements from deceit or violence. If I perſwade my

Neighbour

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Neighbour

Neighbour to commit adultery, I ſtill leave him or her in their own power: and though I am anſwerable to God for my ſin, yet not to my Neighbour. For I made her to be willing; yet ſhe was willing (*a*), that is, the ſame at laſt as I was at firſt: but if I have uſed fraud, and made her to believe a lie (*b*), upon which confidence ſhe did the act, and without it ſhe would not (as if I tell a woman her Husband is dead, or intended to kill her, or is himſelf an adulterous man) or if I uſe violence, that is, either force her or threaten her with death, or a grievous wound, or any thing that takes her from the liberty of her choice, I am bound to reſtitution, that is, to reſtore her to a right underſtanding of things and to a full liberty, by taking from her the deceit or the violence.

(*a*) Δι' ἀλλότριον ἔργον πλαὶ ἐδόκει. Epict.
(*b*) Πᾶσα ψυχὴ ἄκουσα στερεῖται τῆς ἀληθείας. Plato.
Non licet ſuffurari mentem vel Samaritani. R. Maimon. Can. Eth.

9. An adulterous perſon is tyed to reſtitution of the injury, ſo farre as it is reparable, and can be made to the wronged perſon; that is, to make proviſion for the children begotten in unlawful embraces, that they may doe no injury to the legitimate by receiving a common portion: and if the injured perſon doe account of it, he muſt ſatisfie him with money for the wrong done to his bed: He is not tyed to offer this, becauſe it is no proper exchange, but he is bound to pay it, if it be reaſonably demanded: for every man hath juſtice done him, when himſelf is ſatisfied, though by a word, or an action, or a peny.

10. He

10. He that hath killed a man is bound to restitution by allowing such a maintenance to the children and neer relatives of the deceased as they have lost by his death, considering and allowing for all circumstances of the mans age, and health, and probability of living. And thus *Hercules* is said to have made expiation for the death of *Iphitus* whom he slew, by paying a mulct to his children.

Ὁ γὰρ ἀναιρῶν, ἢ οἱ παῖδες, ἢ οἱ συγγενεῖς τὸν φονευθέντος ἔλαβον, πρόπον τινὰ ἐκεῖνον ἀδοτεῖ. Mich. Ephes. ad 5. Eth.

11. He that hath really lessened the fame of his neighbor by fraud or violence is bound to restore it by its proper instruments: such as are confession of his fault, giving testimony of his innocence or worth, doing him honour, or (if that will doe it, and both parties agree) by money which answers all things.

Sic Vivianus restituit de injusta accusatione: apud Cassiodor. 4. 41.

12. He that hath wounded his neighbour is tyed to the expences of the Surgeon & other incidences, and to repair whatever losse he sustains by his disability to work or trade: and the same is in the case of false imprisonment; in which cases only the real effect and remaining detriment are to be mended and repaired: for the action it self is to be punished or repented of, and enters not into the question of restitution. But in these and all other cases the injured person is to be restored to that perfect and good condition from which he was removed by my fraud or violence, so farre as is possible. Thus a ravisher must repair the temporal detriment or injury done to the maid, and give her a dowry, or marry her if she desire it. For this restores her into that capacity of being a good wife, which by the injury was lost, as far as it can be done.

13. He

13. He that robbeth his Neighbour of his goods, or detains any thing violently or fraudulently, is bound not only to reſtore the principal, but all its fruits and emoluments which would have accrued to the right owner during the time of their being detained. * By proportion to theſe rules, we may judge of the obligation that lies upon all ſorts of injurious perſons: the ſacrilegious, the detainers of tythes, cheaters of mens inheritances, unjuſt Judges, falſe witneſſes and accuſers, thoſe that doe fraudulently or violently bring men to ſin, that force men to drink, that laugh at and diſgrace virtue, that perſwade ſervants to run away, or commend ſuch purpoſes, violent perſecutors of religion in any inſtance; and all of the ſame nature.

14. He that hath wronged ſo many, or in that manner (as in the way of daily trade) that he knows not in what meaſure he hath done it, or who they are; muſt redeem his fault by alms, and largeſſes to the poor, according to the value of his wrongful dealing, as neer as he can proportion it. Better it is to go begging to Heaven, then to go to Hell laden with the ſpoils of rapine and injuſtice.

15. The order of paying the debts of contract, or reſtitution, are in ſome inſtances ſet down by the civil Laws of a kingdom, in which caſes their rule is to be obſerved: In deſtitution or want of ſuch rules, we are 1. to obſerve the neceſſity of the Creditor. 2. Then the time of the delay: and 3. The ſpecial obligations of friendſhip or kindneſs: and according to theſe in their ſeverall degrees,

degrees, make our reſtitution, if we be not able to doe all that we ſhould: but if we be, the beſt rule is to doe it ſo ſoon as we can, taking our accounts in this as in our humane actions, according to prudence, and civil or natural conveniences or poſſibilities; only ſecuring theſe two things: 1. That the duty be not wholly omitted: and 2. That it be not deferred at all out of covetouſneſs, or any other principle that is vitious. Remember, that the ſame day in which *Zacheus* made reſtitution to all whom he had injured, the ſame day Chriſt himſelf pronounced that ſalvation was come to his houſe. ***

16. But beſides the obligation ariſing from contract or default, there is * one of another ſort which comes from kindneſs, and the acts of charity and friendſhip. He that does me a favour hath bound me to make him a return of thankfulneſs. The obligation comes not by covenant, not by his own expreſſe intention, but by the nature of the thing; and is a duty ſpringing up within the ſpirit of the obliged perſon, to whom it is more natural to love his friend, and to doe good for good, then to return evil for evil: becauſe a man may forgive an injury, but he muſt never forget a good turn. For every thing that is excellent, and every thing that is profitable, whatſoever is good in it ſelf or good to me, cannot but be beloved; and what we love, we naturally cheriſh and doe good to. He therefore that refuſes to doe good to them whom he is bound to love, or to love that which did him good, is unnatural and monſtrous in his affections, and thinks all the world

Luke 19. 9.

* Gratitude.

world born to miniſter to him, with a greedineſs worſe then that of the ſea, which although it receives all rivers into it ſelf, yet it furniſhes the clouds and ſprings with a return of all thy need.

Our duty to benefactors is to eſteem and love their perſons: to make them proportionable returns of ſervice or duty, or profit, according as we can, or as they need, or as opportunity preſents it ſelf, and according to the greatneſſes of their kindneſſes: and to pray to God to make them recompenſe for all the good they have done to us; which laſt office is alſo requiſite to be done for our Creditors, who in charity have reliev'd our wants.

Prayers to be ſaid in relation to the ſeveral Obligations and Offices of Juſtice.

A Prayer for the Grace of Obedience: to be ſaid by all perſons under Command.

O Eternal GOD, Great Ruler of Men and Angels, who haſt conſtituted all things in a wonderful order, making all the creatures ſubject to man, and one man to another, and all to thee, the laſt link of this admirable chain being faſtned to the foot of thy throne: teach me to obey all thoſe whom thou haſt ſet over me, reverencing their perſons, ſubmitting indifferently to all their lawful commands, cheerfully undergoing thoſe burdens which the publick wiſdome and neceſſity ſhall impoſe upon me; at no hand murmuring againſt government, leſt the Spirit of pride and mutiny, of murmur and diſorder enter

enter into me, and consigne me to the portion of the disobedient and rebellious, of the despisers of dominion, and revilers of dignity. Grant this O holy God for his sake, who for his obedience to the Father hath obtained the glorification of eternal ages, our Lord and Saviour Jesus Christ. *Amen.*

Prayers for Kings and all Magistrates, for our Parents spiritual and natural, are in the following Letanies at the end of the fourth Chapter.

A Prayer to be said by Subjects, when their Land is invaded and overrun by barbarous or wicked people, enemies of the Religion, or the Government.

I.

O Eternal God, thou alone ruleſt in the Kingdoms of men, thou art the great God of battels and recompenſes, and by thy glorious wiſdom, by thy Almighty power, and by thy ſecret providence, doeſt determine the events of warre and the iſſues of humane counſels, and the returns of peace and victory, now at leaſt be pleaſed to let the light of thy countenance, and the effects of a glorious mercy, and a gracious pardon return to this Land. Thou ſeeſt how great evils we ſuffer under the power and tyranny of warre, and although we ſubmit to, and adore thy juſtice in our ſufferings, yet be pleaſed to pity our miſery, to hear our complaints, & to provide us of remedy againſt our preſent calamities: let not the defenders of a righteous cauſe go away aſhamed, nor our counſels be for ever confounded, nor our parties defeated, nor

religion

religion ſuppreſſed, nor learning diſcountenanced, and we be ſpoiled of all the exteriour ornaments, inſtruments and advantages of piety, which thou haſt been pleaſed formerly to miniſter to our infirmities, for the intereſts of learning and religion. *Amen.*

II.

WE confeſſe dear God, that we have deſerved to be totally extinct and ſeparate from the Communion of Saints, and the comforts of Religion, to be made ſervants to ignorant, unjuſt and inferiour perſons, or to ſuffer any other calamity which thou ſhalt allot us as the inſtrument of thy anger, whom we have ſo often provoked to wrath and jealouſie. Lord we humbly lie down under the burden of thy rod, begging of thee to remember our infirmities, and no more to remember our ſins, to ſupport us with thy ſtaff, to lift us up with thy hand, to refreſh us with thy gracious eye; and if a ſad cloud of temporal infelicities muſt ſtill encircle us, open unto us the window of Heaven, that with an eye of faith and hope we may ſee beyond the cloud, looking upon thoſe mercies which in thy ſecret providence and admirable wiſdom thou deſigneſt to all thy ſervants, from ſuch unlikely and ſad beginnings. Teach us diligently to doe all our duty, and cheerfully to ſubmit to all thy will; and at laſt be gracious to thy people that call upon thee, that put their truſt in thee, that have laid up all their hopes in the boſome of God, that beſides thee have no helper. *Amen.*

Place

III.

PLace a Guard of Angels about the perſon of the KING, and immure him with the defence of thy right hand, that no unhallowed arm may doe violence to him. Support him with aids from Heaven in all his battels, trials and dangers, that he may in every inſtant of his temptation become dearer to thee, and doe thou return to him with mercy and deliverance. Give unto him the hearts of all his people, and put into his hand a prevailing rod of iron, a ſcepter of power, and a ſword of juſtice; and enable him to defend and comfort the Churches under his protection.

IV.

BLeſſe all his Friends, Relatives, Confederates and Leiges; direct their Counſels, unite their hearts, ſtrengthen their hands, bleſſe their actions: Give unto them holineſs of intention, that they may with much candour and ingenuity purſue the cauſe of God and the King: Sanctifie all the means and inſtruments of their purpoſes, that they may not with cruelty, injuſtice, or oppreſſion proceed towards the end of their juſt deſires; and doe thou crown all their endevours with a proſperous event, that all may cooperate to, and actually produce thoſe great mercies which we beg of thee; Honour and ſafety to our Soveraign, defence of his juſt rights, peace to his people, eſtabliſhment and promotion to religion, advantages and encouragement to learning and holy living, deliverance to all the oppreſſed, comfort to all thy faithful people; and from all theſe,

glory

glory to thy holy Name. Grant this O KING of Kings, for his ſake, by whom thou haſt conſigned us to all thy mercies and promiſes, and to whom thou haſt given all power in Heaven and Earth, our Lord and Saviour Jeſus Chriſt. *Amen.*

A Prayer to be ſaid by Kings or Magiſtrates, for themſelves and their People.

O My God and King, thou ruleſt in the Kingdoms of men; by thee Kings reign and Princes decree juſtice; thou haſt appointed me under thy ſelf* [*and under my Prince*] to govern this portion of thy Church according to the Laws of Religion and the Common-wealth. O Lord, I am but an infirm man, and know not how to decree certain ſentences without erring in judgment: but doe thou give to thy ſervant an underſtanding heart to judge this people, that I may diſcern between good and evil. Cauſe me to walk before thee and all the people in truth and righteouſneſs, and in ſincerity of heart, that I may not regard the perſon of the mighty, nor be afraid of his terrour, nor deſpiſe the perſon of the poor, and reject his petition; but that doing juſtice to all men, I and my people may receive mercy of thee, peace and plenty in our daies, and mutual love, duty and correſpondence that there be no leading into captivity, no complaining in our ſtreets; but we may ſee the Church in proſperity all our daies, and religion eſtabliſhed and increaſing. Doe thou eſtabliſh the houſe of

* *Theſe words to be added by a Delegate or inferiour.*

of thy ſervant, and bring me to a participation of the glories of thy kingdom, for his ſake who is my Lord and King, the holy and ever bleſſed Saviour of the world, our Redeemer Jeſus. *Amen.*

A Prayer to be ſaid by Parents for their Children.

O Almighty and moſt merciful Father, who haſt promiſed children as a reward to the righteous, and haſt given them to me as a teſtimony of thy mercy, and an engagement of my duty; be pleaſed to be a Father unto them, & give them healthful bodies, underſtanding ſouls, and ſanctified ſpirits, that they may be thy ſervants, and thy children all their daies. Let a great mercy and providence lead them through the dangers and temptations and ignorances of their youth, that they may never run into folly, and the evils of an unbridled appetite. So order the accidents of their lives, that by good education, careful Tutors, holy example, innocent company, prudent counſel, and thy reſtraining grace, their duty to thee may be ſecured in the midſt of a crooked and untoward generation: and if it ſeem good in thy eyes, let me be enabled to provide conveniently for the ſupport of their perſons, that they may not be deſtitute and miſerable in my death; or if thou ſhalt call me off from this World by a more timely ſummons, let their portion be, thy care, mercy, and providence over their bodies and ſouls: and may they never live vitious lives, nor die violent or untimely deaths; but let them glorifie thee here with

with a free obedience, and the duties of a whole life, that when they have ſerved thee in their generations, and have profited the Chriſtian Common-wealth, they may be co-heirs with Jeſus in the glories of thy eternal Kingdom, through the ſame our Lord Jeſus Chriſt. *Amen.*

A Prayer to be ſaid by Maſters of Families, Curats, Tutors, or other obliged perſons for their charges.

O Almighty God, merciful and gracious, have mercy upon my Family [or Pupils, or Pariſhioners, &c.] and all committed to my charge: ſanctifie them with thy grace, preſerve them with thy providence, guard them from all evil by the cuſtody of Angels, direct them in the waies of peace and holy Religion by my Miniſtery and the conduct of thy moſt holy Spirit, and conſigne them all with the participation of thy bleſſings and graces in this World, with healthful bodies, with good underſtandings, and ſanctified ſpirits to a full fruition of thy glories hereafter, through Jeſus Chriſt our Lord.

A Prayer to be ſaid by Merchants, Tradeſmen, and Handicrafts-men.

O Eternal God, thou Fountain of juſtice, mercy and benediction, who by my education and other effects of thy providence haſt called me to this profeſſion, that by my induſtry I may in my ſmall proportion work together for the good of my ſelf and others: I humbly beg thy grace to guide me in my intention, and in the tranſaction of my affairs,

fairs, that I may be diligent, just, and faithful: and gire me thy favour, that this my labour may be accepted by thee as a part of my necessary duty, and give me thy blessing to assist and prosper me in my Calling, to such measures as thou shalt in mercy choose for me: and be pleased to let thy holy Spirit be for ever present with me, that I may never be given to covetousness and sordid appetites, to lying and falshood, or any other base, indirect and beggerly arts, bu give me prudence, honesty and Christian sincerity, hat my trade may be sanctified by my Religion, my labour by my intention and thy blessing, that when I have done my portion of work thou hast allotted me, and improved the talent thou hast intrusted to me, and served the Common-wealth in my capacity, I may receive the mighty price of my high calling, which I expect and beg, in the portion and inheritance of the ever blessed Saviour and Redeemer Jesus. *Amen.*

A Prayer to be said by Debtors, and all persons obliged whether by crime or contract.

O Almighty God, who art rich unto all, the treasurie and Fountain of all good, of all justice, and all mercy, and all bounty, to whom we owe all that we are, and all that we have, being thy Debtors by reason of our sins, and by thy own gracious contract made with us in Jesus Christ: teach me in the first place to perform all my Obligations to thee, both of duty and thankfulness; and next enable me to pay my duty to all my friends,

and

and my debts to all my Creditors, that none be made miſerable, or leſſened in his eſtate by his kindeneſs to me, or traffick with me. Forgive me all thoſe ſins and irregular actions by which I entred into debt further then my neceſſity required, or by which ſuch neceſſity was brought upon me: but let not them ſuffer by occaſion of my ſin. Lord reward all their kindneſs into their boſoms, & make them recompenſe where I cannot, and make me very willing in all that I can, and able for all that I am obliged to, or if it ſeem good in thine eyes to afflict me by the continuance of this condition, yet make it up by ſome means to them, that the prayer of thy ſervant may obtain of thee, at leaſt to pay my debt in bleſſings. *Amen.*

V.

LOrd ſanctifie and forgive all that I have tempted to evil by my diſcourſe or my example: inſtruct them in the right way whom I have lead to errour, and let me never run further on the ſcore of ſin; but doe thou blot out all the evils I have done, by the ſpunge of thy paſſion, and the blood of thy Croſſe; and give me a deep and an excellent repentance, and a free and a gracious pardon, that thou mayeſt anſwer for me, O Lord, and enable me to ſtand upright in judgment; for in thee, O Lord, have I truſted, let me never be confounded. Pity me, and inſtruct me; guide me and ſupport me, pardon me and ſave me, for my ſweet Saviour Jeſus Chriſt his ſake. *Amen.*

A Prayer for Patron and Benefactors.

O Almighty God thou Fountain of all good, of all excellency both to Men and Angels, extend thine abundant favour and loving kindness to my Patron, to all my friends and Benefactors: Reward them, and make them plentiful recompense for all the good which from thy merciful providence they have conveyed unto me: Let the light of thy countenance shine upon them, and let them never come into any affliction or sadness, but such as may be an instrument of thy glory & their eternal comfort. Forgive them all their sins; let thy Divinest Spirit preserve them from all deeds of Darkness. Let thy ministring Angels guard their persons from the violence of the spirits of Darkness: And thou who knowest every degree of their necessity by thy infinite wisdom, give supply to all their needs by thy glorious mercy, preserving their persons, sanctifying their hearts, and leading them in the waies of righteousness, by the waters of comfort, to the land of eternal rest and glory, through Jesus Christ our Lord. *Amen.*

CHAP. IV.

Of Christian Religion.

Religion in a large sense doth signifie the whole duty of Man, comprehending in it Justice, Charity, and Sobriety: because all these being commanded by *God* they become a part of that honour and wor-

ſhip which we are bound to pay to him. And thus the word is uſed in S. *James*, *Pure Religion and undefiled before God and the Father is this, To viſit the fatherleſſe and Widows in their affliction, and to keep himſelf unſpotted from the world.* But in a more reſtrained ſenſe it is taken for that part of duty which particularly relates to God in our worſhippings and adoration of him, in confeſſing his excellencies, loving his perſon, admiring his goodneſs, believing his Word, and doing all that which may in a proper and direct manner doe him honour. It contains the duties of the firſt Table only, and ſo it is called *Godlineſs* *, and is by S. *Paul*, diſtinguiſhed from *Juſtice* and *Sobriety*. In this ſenſe I am now to explicate the parts of it.

Jam. 1, 27.

* Tit. 2. 12.

Of the internal actions of Religion.

Thoſe I call the internal actions of Religion, in which the ſoul only is imployed, and miniſters to God in the ſpecial actions of *Faith*, *Hope*, and *Charity*. *Faith* believes the revelations of God: *Hope* expects his promiſes: and *Charity* loves his excellencies and mercies. *Faith* gives our underſtanding to God: *Hope* gives up all the paſſions and affections to Heaven and heavenly things: and *Charity* gives the will to the ſervice of God. *Faith* is oppoſed to Infidelity: *Hope* to Deſpair: *Charity* to Enmity and Hoſtility; and theſe three ſanctifie the whole Man, and make our duty to God and obedience to his Commandments to be *choſen*, *reaſonable*, and *delightful*, and therefore to be *intire*, *perſevering*, and *univerſal*.

SECT.

SECT. I.
Of Faith.

The Acts and Offices of Faith, are

1. TO believe every thing which God hath revealed to us; and when once we are convinced that God hath ſpoken it, to make no further enquiry, but humbly to ſubmit, ever remembring that there are ſome things which our underſtanding cannot fathom nor ſearch out their depth.

Denus Deũ aliquid poſſe quod nos fateamur inveſtigare non poſſe S. Aug: l. 21. c. 7. de Civitat.

2. To believe nothing concerning God but what is honourable and excellent, as knowing that belief to be no honouring of God which entertains of him any diſhonourable thoughts. Faith is the parent of Charity, and whatſoever Faith entertains muſt be apt to produce love to God: but he that believes God to be cruel or unmerciful, or a rejoicer in the unavoidable damnation of the greateſt part of mankinde, or that he ſpeaks one thing and privately means another; thinks evil thoughts concerning God, and ſuch, as for which we ſhould hate a man, and therefore are great enemies of Faith, being apt to deſtroy Charity. Our Faith concerning God muſt be as himſelf hath revealed and deſcribed his own excellencies: and in our diſcourſes we muſt remove from him all imperfection, and attribute to him all excellency.

3. To give our ſelves wholly up to Chriſt in heart and deſire to become Diſciples of his doctrine with choice (beſides conviction) being in the preſence of God, but as Ideots, that is, without any principles of our own to hinder the truth of God; but ſucking in greedily

all that *God* hath taught us, believing it infinitely, and loving to believe it. For this is an act of Love reflected upon Faith, or an act of Faith leaning upon Love.

4. To believe all *Gods* promiſes, and that whatſoever is promiſed in Scripture ſhall on *Gods* part be as ſurely performed as if we had it in poſſeſſion. This act makes us to relie upon *God* with the ſame confidence as we did on our Parents when we were children, when we made no doubt, but whatſoever we needed we ſhould have it if it were in their power.

5. To believe alſo the conditions of the promiſe, or that part of the revelation which concerns our duty. Many are apt to believe the Article of remiſſion of ſins, but they believe it without the condition of repentance, or the fruits of holy life: and that is to believe the Article otherwiſe then *God* intended it. For the Covenant of the Goſpel is the great object of Faith, and that ſuppoſes our duty to anſwer his grace; that *God* will be our *God*, ſo long, as we are his people: The other is not Faith, but Flattery.

6. To profeſſe publickly the doctrine of Jeſus Chriſt, openly owning whatſoever he hath revealed and commanded, not being aſhamed of the Word of *God*, or of any practiſes enjoyned by it; and this, without complying with any mans intereſt, not regarding favour, nor being moved with good words, not fearing diſgrace, or loſſe, or inconvenience, or death it ſelf.

7. To pray without doubting, without wearineſs, without faintneſs, entertaining no jealouſies,

jealouſies, or ſuſpicions of *God*, but being confident of *Gods* hearing us, and of his returns to us, whatſoever the manner or the inſtance be, that if we doe our duty, it will be gracious and merciful.

Theſe acts of Faith are in ſeveral degrees in the ſervants of Jeſus: ſome have it but as a grain of muſtard-ſeed, ſome grow up to a plant, ſome have the fulneſs of faith: but the leaſt faith that is muſt be a perſwaſion ſo ſtrong as to make us undertake the doing of all that duty which Chriſt built upon the foundation of believing: but we ſhall beſt diſcern the truth of our faith by theſe following ſignes. S. *Hierome* reckons three. *Dial: adverſ. Lucif.*

Signes of true Faith.

1. An earneſt and vehement prayer: for it is impoſſible we ſhould heartily believe the things of *God* and the glories of the Goſpel, and not moſt importunately deſire them. For every thing is deſired according to our belief of its excellency and poſſibility.

2. To doe nothing for vain-glory, but wholly for the intereſts of religion, and theſe Articles we believe; valuing not at all the rumours of men, but the praiſe of *God*, to whom by faith, we have given up all our intellectual faculties.

3. To be content with *God* for our Judge, for our Patron, for our Lord, for our friend, deſiring *God* to be all in all to us, as we are in our underſtanding and affections wholly his.

Adde to theſe:

4. To be a ſtranger upon earth in our affections, and to have all our thoughts and

principal desires fixed upon the matters of Faith, the things of Heaven. For if a man were adopted heir to *Cæsar*, he would (if he believed it real and effective) despise the present, and wholly be at court in his Fathers eye; and his desires would outrun his swiftest speed, and all his thoughts would spend themselves in creating Idea's, and little phantastick images of his future condition. Now God hath made us Heirs of his Kingdome, and Coheirs with Jesus: if we believed this, we would think and affect, and study accordingly. But he that rejoices in gain, and his heart dwells in the world, and is espoused to a fair estate, and transported with a light momentany joy, and is afflicted with losses, and amazed with temporal persecutions, and esteems disgrace, or poverty in a good cause to be intolerable, this man either hath no inheritance in Heaven, or believes none; and believes not that he is adopted to be the Son of God, the Heir of eternal Glory.

5. S. *James*'s signe is the best: [*Shew me thy faith by thy works*] Faith makes the Merchant diligent and venturous, and that makes him rich. *Ferdinando* of Arragon believed the story told him by *Columbus*, and therefore he furnished him with ships, and got the west Indies by his Faith in the undertaker. But *Henry* the seventh of England believed him not, and therefore trusted him not with shipping, and lost all the purchase of that Faith. It is told us by Christ [*He that forgives shall be forgiven*] if we believe this, it is certain we shall forgive our enemies; for none of us all but need and desire to be forgiven.

No

No man can poſſibly deſpiſe or refuſe to deſire ſuch excellent glories as are revealed to them that are ſervants of Chriſt: and yet we doe nothing that is commanded us as a condition to obtain them. No man could work a daies labour without faith: but becauſe he believes he ſhall have his wages at the daies or weeks end, he does his duty. But he only believes who does that thing which other men in the like caſes doe, when they doe believe. He that believes, money gotten with danger is better then poverty with ſafety, will venture for it in unknown lands or ſeas: and ſo will he that believes it better to get Heaven with labour, then to go to Hell with pleaſure.

6. *He that believes does not make haſte*, but waits patiently till the times of refreſhment come, and dares truſt God for the morrow, and is no more ſollicitous for next year, then he is for that which is paſt: and it is certain, that man wants faith who dares be more confident of being ſupplied when he hath money in his purſe, then when he hath it only in bills of exchange from God: or that relies more upon his own induſtry then upon Gods providence, when his own induſtry fails him. If you dare truſt to God when the caſe to humane reaſon ſeems impoſſible, and truſt to God then alſo out of choice, not becauſe you have nothing elſe to truſt to, but becauſe he is the only ſupport of a juſt confidence, then you give a good teſtimony of your faith.

7. True Faith is confident, and will venture all the world upon the ſtrength of its perſwaſion.

ſwaſion. Will you lay your life on it, your eſtate, your reputation, that the doctrine of *JESUS CHRIST* is true in every Article? Then you have true Faith. But he that fears men more then *God*, believes men more then he believes in *God*.

8. Faith if it be true, living, and juſtifying, cannot be ſeparated from a good life: it works miracles, makes a drunkard become ſober, a laſcivious perſon become chaſte, a covetous man become liberal: *it overcomes the world, it works righteouſneſs*, and makes us diligently to doe, and cheerfully to ſuffer whatſoever *God* hath placed in our way to Heaven.

2 Cor. 13. 5. Rom. 8, 10.

The Means and Inſtruments to obtain Faith, are

1. An humble, willing, and docible minde, or deſire to be inſtructed in the way of *God*: For perſwaſion enters like a ſun-beam, gently, and without violence, and open but the window, and draw the curtain, and the Sun of righteouſneſs will enlighten your darkneſs.

2. Remove all prejudice and love to every thing which may be contradicted by Faith: *How can ye believe* (ſaid Chriſt) *that receive praiſe one of another?* An unchaſte man cannot eaſily be brought to believe that without purity he ſhall never ſee *God*. He that loves riches can hardly believe the doctrine of poverty & renuntiation of the world: and alms & Martyrdom, and the doctrine of the croſs is folly to him that loves his eaſe and pleaſures. He that hath within him any principle contrary to the doctrines of Faith, cannot eaſily become a Diſciple.

3. Prayer

3. Prayer which is instrumental to every thing hath a particular promise in this thing. *He that lacks wisdome let him ask it of God:* and, *if you give good things to your children, how much more shall your Heavenly Father give his Spirit to them that ask him?*

4. The consideration of the Divine Omnipotence, and infinite wisdom, and our own ignorance, are great instruments of curing all doubting, and silencing the murmures of infidelity.

5. Avoid all curiosity of inquiry into particulars, and circumstances and mysteries: for true faith is full of ingenuity, and hearty simplicity, free from suspicion, wise and confident, trusting upon generals without watching and prying into unnecessary or undiscernible particulars. No Man carries his bed into his field to watch how his corn grows; but believes upon the general order of Providence and Nature; and at Harvest findes himself not deceived. *In rebus mineris summa credendi ratio est omnipotentia creatoris. S. Aug.*

6. In time of temptation be not busie to dispute, but relie upon the conclusion, and throw your self upon God, and contend not with him, but in prayer, and in the presence, and with the help of a prudent untempted guide: and be sure to esteem all changes of belief which offer themselves in the time of your greatest weakness (contrary to the perswasions of your best understanding) to be temptations, and reject them accordingly.

7. It is a prudent course that in our health and best advantages we lay up particular arguments and instruments of perswasion and confidence, to be brought forth and used in

the great day of expence; and that eſpecially in ſuch things in which we uſe to be moſt tempted, and in which we are leaſt confident, and which are moſt neceſſary, and which commonly the Devil uſes to aſſault us withall in the daies of our viſitation.

8. The wiſdom of the Church of God is very remarkable in appointing Feſtivals or Holidaies, whoſe ſolemnity and Offices have no other ſpecial buſineſs but to record the Article of the day; ſuch as, *Trinity Sunday*, *Aſcenſion*, *Eaſter*, *Chriſtmas-day*: and to thoſe perſons who can only believe, not prove or diſpute, there is no better inſtrument to cauſe the remembrance, and plain notion, and to endear the affection and hearty aſſent to the Article, then the proclaiming and recommending it by the feſtivity and joy of a Holy-day.

SECT. II.
Of the Hope of a Chriſtian.

FAith differs from Hope in the extenſion of its object, and in the intenſion of degree. *Enchirid. c. 8.* S. *Auſtin* thus accounts their differences: Faith is of all things revealed, good and bad, rewards and puniſhments, of things paſt, preſent, and to come, of things that concern us, and of things that concern us not: But Hope hath for its Object things only that are good and fit to be hoped for, future, and concerning our ſelves: and becauſe theſe things are offered to us upon conditions of which we may ſo fail as we may change our will; therefore our certainty is leſſe then the adherences of faith; which (becauſe Faith relies only upon

upon one proposition, that is, the truth of the Word of God) cannot be made uncertain in themselves, though the object of our Hope may become uncertain to us, and to our possession: for it is infallibly certain, that there is Heaven for all the godly, and for me amongst them all, if I doe my duty. But that I shall enter into Heaven is the object of my Hope, not of my Faith, and is so sure, as it is certain I shall persevere in the waies of God.

The Acts of Hope, are

1. To relie upon God with a confident expectation of his promises; ever esteeming that every promise of God is a magazine of all that grace and relief which we can need in that instance for which the promise is made. *Every degree of hope is a degree of confidence.*

2. To esteem all the danger of an action and the possibilities of miscarriage, and every crosse accident that can intervene, to be no defect on Gods part, but either a mercy on his part, or a fault on ours: for then we shall be sure to trust in God when we see him to be our confidence, and our selves the cause of all mischances. *The hope of a Christian is prudent and religious.*

3. To rejoice in the midst of a misfortune or seeming sadness, knowing that this may work for good, and will, if we be not wanting to our souls. This is a direct act of Hope to look through the cloud, and look for a beam of the light from God, and this is called in Scripture, *Rejoicing in tribulation*, when *the God of hope fills us with all joy in believing.*

believing. Every degree of hope brings a degree of joy.

4. To desire, to pray, and to long for the great object of our hope, the mighty price of our high calling; and to desire the other things of this life, as they are promised, that is, so farre as they are made necessary and useful to us in order to Gods glory, and the great end of souls. *Hope* and *Fasting* are said to be the two wings of *Prayer*. Fasting is but as the wing of a Bird, but Hope is like the wing of an Angel soaring up to Heaven, and bears our prayers to the throne of Grace. Without Hope it is impossible to pray; but Hope makes our prayers reasonable, passionate, and religious; for it relies upon Gods promise, or experience, or providence, and story. *Prayer is alwaies in proportion to our Hope, zealous and affectionate.*

5. Perseverance is the perfection of the duty of Hope, and its last act: and so long as our hope continues, so long we go on in duty and diligence: but he that is to raise a Castle in an hour, sits down and does nothing towards it: and *Herod* the Sophister left off to teach his son, when he saw that 24 Pages appointed to wait on him, and called by the several Letters of the Alphabet, could never make him to understand his letters perfectly.

Rules to govern our Hope.

1. *Let your Hope be moderate*, proportioned to your state, person and condition, whether it be for gifts or graces, or temporal favours. It is an ambitious hope for a person whose diligence is like them that are least in the King-

Kingdome of Heaven, to believe themſelves endeared to God as the greateſt Saints, or that they ſhall have a throne equal to S. *Paul*, or the bleſſed Virgin *Mary*. A Stammerer cannot with moderation hope for the gift of Tongues, or a Peaſant to become learned as *Origen*: or if a Begger deſires or hopes to become a King, or asks for a thouſand pound a year, we call him impudent, not paſſionate, much leſſe reaſonable. Hope that God will crown your endevours with equal meaſures of that reward which he indeed freely gives, but yet gives according to our proportions. Hope for good ſucceſſe according to, or not much beyond the efficacy of the cauſes and the inſtrument, and let the Husbandman hope for a good Harveſt, not for a rich Kingdome, or a victorious Army.

2. *Let your hope be well founded*, relying upon juſt confidences, that is, upon *God* according to his revelations and promiſes. For it is poſſible for a Man to have a vain hope upon *God*: and in matters of Religion it is preſumption to hope that *Gods* mercies will be powred forth upon lazy perſons that doe nothing towards holy and ſtrict walking, nothing (I ſay) but truſt, and long for an event beſides and againſt all diſpoſition of the means. Every falſe principle in Religion is a Reed of Egypt, falſe and dangerous. * Relie not in temporal things upon uncertain prophecies, and Aſtrology, not upon our own wit or induſtry, not upon gold or friends, not upon Armies and Princes, expect not health from Phyſicians that cannot cure their own breath, much leſſe their mortality:

mortality: uſe all lawfull inſtruments, but expect nothing from them above their naturall or ordinary efficacy, and in the uſe of them from God expect a bleſſing. A hope that is eaſie and credulous is an arm of fleſh, an ill ſupporter without a bone.

Jer. 17. 5.

3. *Let your hope be without vanity*, or gariſhneſs of ſpirit, but ſober, grave and ſilent, fixed in the heart, not born upon the lip, apt to ſupport our ſpirits within, but not to provoke envy abroad.

Di coſi fuori di credenza Non voler far ſperanza.

4. Let your hope be of things poſſible, ſafe and uſeful. He that hopes for an opportunity of acting his revenge, or luſt, or rapine, watches to doe himſelf a miſchief. All evils of our ſelves or Brethren are objects of our fear, not hope: and when it is truly underſtood, things uſeleſſe and unſafe can no more be wiſhed for, then things impoſſible can be obtained.

5. *Let your hope be patient*, without tediouſneſs of ſpirit, or haſtineſs of prefixing time. Make no limits or preſcriptions to God, but let your prayers and endevours go on ſtill with a conſtant attendance on the periods of Gods providence. The Men of *Bethulia* reſolved to wait upon God but five daies longer. But deliverance ſtayed ſeven daies, and yet came at laſt: and take not every accident for an argument of deſpair: but go on ſtill in hoping, and begin again to work if any ill accident have interrupted you.

Means of Hope, and remedies againſt Deſpair.

The means to cure Deſpair, and to continue

tinue or increaſe Hope, are partly by conſideration, partly by exerciſe.

1. Apply your minde to the cure of all the proper cauſes of Deſpair: and they are weakneſs of ſpirit, or violence of paſſion. He that greedily covets, is impatient of delay, and deſperate in contrary accidents; and he that is little of heart, is alſo little of hope, and apt to ſorrow and ſuſpicion. μικροψυχοι μακροθυμοι.

2. Deſpiſe the things of the World, and be indifferent to all changes and events of providence; and for the things of God the promiſes are certain to be performed in kinde; and where there is leſſe variety of chance, there is leſſe poſſibility of being (*a*) mocked: but he that creates to himſelf thouſands of little hopes, uncertain in the promiſe, fallible in the event, and depending upon ten thouſand circumſtances (as are all the things of this World) ſhall often fail in his expectations, and be uſed to arguments of diſtruſt in ſuch hopes.

(a) Ἐλπὶς καὶ σὺ τύχη, μάλα χαίρετε, πολὺ ὀΐομαι ὔμμιν
Οὐκ ἔτι γὰρ ζωοῖσιν ὀπιτρέπομαι· ἰρρῶσθε ἄμφω·
Οὔνεκεν ἐν μεσσῇσι πολυπλανίῃσι μάλα ἔστε·
Ὅστις γὰρ κἠπειρόνδε κἠς ἅστεα, ὔμμιν ἐν ὑμῖν
Φάσμαθ' ὁμοῖα σὺν ὔπνῳ ἐμβάλλοι τ' εἴα τ' ἐόντα·
Ῥαιζόμενε, σκαφίσθε, ὅσοι ἡμεῖς ὕστερον ὀψὲ
Εὕρομεν ἐ νοίοντας ὅσῳ θᾶσσον ὀΐομεν. Homer.

3. So long as your hopes are regular and reaſonable, though in temporal affairs, ſuch as are deliverance from enemies, eſcaping a ſtorm or ſhipwrack, recovery from a ſickneſs, ability to pay your debts, &c. remember that there are ſome things ordinary, and ſome things extraordinary to prevent deſpair. *In ordinary*, Remember that the very hoping

hoping in God is an endearment of him, and a means to obtain the bleſſing [*I will deliver him becauſe he hath put his truſt in me.*] 2. There are in *GOD* all thoſe glorious Attributes and excellencies which in the nature of things can poſſibly create or confirm Hope. *GOD* is 1. Strong. 2. Wiſe. 3. True. 4. Loving. There cannot be added another capacity to create a confidence; for upon theſe premiſes we cannot fail of receiving what is fit for us. 3. *GOD* hath obliged himſelf by promiſe that we ſhall have the good of every thing we deſire: for even loſſes and denials ſhall *work for the good of them that fear God.* And if we will truſt the truth of *GOD* for performance of the general, we may well truſt his wiſdome to chooſe for us the particular. * But *the extraordinaries* of *GOD* are apt to ſupply the defect of all natural and humane poſſibilities. 1. *GOD* hath in many inſtances given extraordinary virtue to the active cauſes and inſtruments: to a jaw-bone to kill a multitude: to 300 Men to deſtroy a great Army, to *Jonathan* and his Armour-bearer to rout a whole Garriſon. 2. He hath given excellent ſufferance and vigorouſneſs to the ſufferers, arming them with ſtrange courage, heroical fortitude, invincible reſolution, and glorious patience: and thus, he laies no more upon us then we are able to bear: for when he increaſes our ſufferings, he leſſens them by increaſing our patience. 3. His providence is extraregular and produces ſtrange things beyond common rules: and he that lead Iſrael through a Sea, and made a Rock powre forth

forth waters, and the Heavens to give them bread and fleſh, and whole Armies to be deſtroyed with phantaſtick noiſes, and the fortune of all *France* to be recovered and intirely revolved by the arms and conduct of a Girle againſt the torrent of the *Engliſh* fortune and Chivalry; can doe what he pleaſe, and ſtill retains the ſame affections to his people, and the ſame providence over mankinde as ever: and it is impoſſible for that Man to deſpair, who remembers that *his Helper is Omnipotent*, and can doe what he pleaſe: let us reſt there a while; he can if he pleaſe: And he is *infinitely loving*; willing enough: and he is *infinitely wiſe*, chooſing better for us then we can doe for our ſelves. This in all ages and chances hath ſupported the afflicted people of *GOD*, and carried them on drie ground through a Red Sea. *GOD* invites and cheriſhes the hopes of Men by all the variety of his providence. Heb. 2. 18.

4. If your caſe be brought to the laſt extremity, and that you are at the pits brink, even the very Margent of the Grave, yet then deſpair not; at leaſt put it off a little longer: and remember that whatſoever final accident takes away all hope from you, if you ſtay a little longer, and in the mean while bear it ſweetly, it will alſo take away all deſpair too. For when you enter into the Regions of death, you reſt from all your labours and your fears.

5. Let them who are tempted to deſpair of their ſalvation, conſider how much Chriſt ſuffered to redeem us from ſin and its eternal puniſhment: and he that conſiders this, muſt

muſt needs believe, that the deſires which God had to ſave us were not leſſe then infinite, and therefore not eaſily to be ſatisfied without it.

6. Let no Man deſpair of Gods mercies to forgive him, unleſſe he be ſure that his ſins are greater then Gods mercies. If they be not, we have much reaſon to hope that the ſtronger ingredient will prevail ſo long as we are in the time and ſtate of repentance, and within the poſſibilities and latitude of the Covenant; and as long as any promiſe can but reflect upon him with an oblique beam of comfort. Poſſibly the Man may erre in his judgment of circumſtances, and therefore let him fear: but becauſe it is not certain he is miſtaken, let him not deſpair.

7. Conſider that God who knows all the events of Men, and what their final condition ſhall be, who ſhall be ſaved, and who will periſh, yet he treateth them as his own, calls them to be his own, offers fair conditions as to his own, gives them bleſſings, arguments of mercy, and inſtances of fear to call them off from death, and to call them home to life, and in all this ſhews no deſpair of happineſs to them, and therefore much leſſe ſhould any Man deſpair for himſelf, ſince he never was able to read the Scroles of the eternal predeſtination.

8. Remember that deſpair belongs only to paſſionate Fools or Villains, (ſuch as were *Achitophel* and *Judas*) or elſe to Devils and damned perſons: and as the hope of ſalvation is a good diſpoſition towards it; ſo is deſpair a certain conſignation to eternal ruine.

ruine. A Man may be damned for deſpairing to be ſaved. Deſpair is the proper paſſion of damnation. *God hath placed truth and felicity in Heaven: Curioſity and repentance upon Earth: but miſery and deſpair are the portions of Hell.* *V. Bede.*

9. Gather together into your ſpirit, and its treaſure-houſe [the Memory] not only all the promiſes of GOD, but alſo the remembrances of experience, and the former ſenſes of the Divine favours, that from thence you may argue from times paſt to the preſent, and enlarge to the future, and to greater bleſſings. For although the conjectures and expectations of Hope are not like the concluſions of Faith, yet they are a Helmet againſt the ſcorchings of Deſpair in temporal things, and an anchor of the ſoul ſure and ſtedfaſt againſt the fluctuations of the Spirit in matters of the ſoul. S. *Bernard* reckons divers principles of Hope by enumerating the inſtances of the Divine Mercy; and we may by them reduce this rule to practiſe in the following manner: 1. GOD hath preſerved me from many ſins; his mercies are infinite, I hope he will ſtill preſerve me from more, and for ever. *2. I have ſinned and GOD ſmote me not: his mercies are ſtill over the penitent, I hope he will deliver me from all the evils I have deſerved. He hath forgiven me many ſins of malice, and therefore ſurely he will pity my infirmities. *3. God viſited my heart, and changed it: he loves the work of his own hands, and ſo my heart is now become: I hope he will love this too. *4. When I repented he received me graciouſly;

ouſly; and therefore I hope if I doe my endevour he will totally forgive me. * 5. He helped my ſlow and beginning endevours, and therefore I hope he will lead me to perfection. * 6. When he had given me ſomething firſt, then he gave me more. I hope therefore he will keep me from falling, and give me the grace of perſeverance. * 7. He hath choſen me to be a Diſciple of Chriſts inſtitution; he hath elected me to his Kingdom of grace, and therefore I hope alſo to the Kingdom of his glory. * 8. He died for me when I was his enemy, and therefore I hope he will ſave me when he hath reconciled me to him, and is become my friend. * *9. God hath given us his Son, how ſhould not he with him give us all things elſe?* All theſe S. *Bernard* reduces to theſe three Heads, as the inſtruments of all our hopes: 1. The charity of *GOD* adopting us. 2. The truth of his promiſes. 3. The power of his performance: which if any truly weighs, no infirmity or accident can break his hopes into undiſcernible fragments, but ſome good planks will remain after the greateſt ſtorm and ſhipwrack. This was Saint *Pauls* inſtrument: *Experience begets hope, and hope maketh not aſhamed.*

10. Doe thou take care only of thy duty, of the means and proper inſtruments of thy purpoſe, and leave the end to *GOD*: lay that up with him, and he will take care of all that is intruſted to him: and this being an act of confidence in God, is alſo a means of ſecurity to thee.

11. By ſpecial arts of ſpiritual prudence & arguments

arguments ſecure the confident belief of the Reſurrection, and thou canſt not but hope for every thing elſe which you may reaſonably expect, or lawfully deſire upon the ſtock of the Divine mercies and promiſes.

12. If a deſpair ſeiſes you in a particular temporal inſtance, let it not defile thy ſpirit with impure mixture, or mingle in ſpiritual conſiderations; but rather let it make thee fortifie thy ſoul in matters of Religion, that by being thrown out of your Earthly dwelling and confidence, you may retire into the ſtrengths of grace, and hope the more ſtrongly in that, by how much you are the more defeated in this, that deſpair of a fortune or a ſucceſs, may become the neceſſity of all virtue.

SECT. III.

Of Charity, or the love of God.

LOve is the greateſt thing that God can give us, for himſelf is love; and it is the greateſt thing we can give to God, for it will alſo give our ſelves, and carry with it all that is ours. The Apoſtle calls it the band of perfection; it is *the Old*, and it is *the New*, and it is *the great Commandement*, and it is all the Commandements, for it *is the fulfilling of the Law*. It does the work of all other graces without any inſtrument but its own immediate virtue. For as the love to ſin makes a Man ſin againſt all his own reaſon, and all the diſcourſes of wiſdom, and all the advices of his friends, and without temptation, and without opportunity: ſo does the love of God, it makes a man chaſte without

without the laborious arts of fasting and exteriour disciplines, temperate in the midst of feasts, and is active enough to choose it without any intermedial appetites, and reaches at Glory through the very heart of Grace, without any other arms but those of Love. It is a grace that loves God for himself, and our Neighbours for God. The consideration of Gods goodness and bounty, the experience of those profitable and excellent emanations from him, may be, and most commonly are the first motive of our love: but when we are once entred, and have tasted the goodness of God, we love the spring for its own excellency, passing from passion to reason, from thanking to adoring, from sense to spirit, from considering our selves to an union with God: and this is the image and little representation of Heaven; it is beatitude in picture, or rather the infancy and beginnings of glory.

We need no incentives by way of special enumeration to move us to the love of God, for we cannot love any thing for any reason reall or imaginary, but that excellency is infinitely more eminent in God. There can but two things create love, *Perfection* and *Vsefulness*: to which answer on our part, 1. *Admiration*, and 2. *Desire*: and both these are centred in love. *For the entertainment of the first*, there is in God an infinite nature, immensity or vastness without extension or limit, Immutability, Eternity, Omnipotence, Omniscience, Holiness, Dominion, Providence, Bounty, Mercy, Justice, Perfection in himself, and the end to which all things and

all

all actions muſt be directed, and will at laſt arrive. The conſideration of which may be heightned, if we conſider our diſtance from all theſe glories. Our ſmalneſs and limited nature, our nothing, our inconſtancy, our age like a ſpan, our weakneſs and ignorance, our poverty, our inadvertency, and inconſideration, our diſabilities and diſaffections to doe good, our harſh natures and unmerciful inclinations, our univerſal iniquity, and our neceſſities and dependencies, not only on God originally, and eſſentially, but even our need of the meaneſt of Gods creatures, and our being obnoxious to the weakeſt and the moſt contemptible. But *for the entertainment of the ſecond* we may conſider that in him is a torrent of pleaſure for the voluptuous, he is the fountain of honour for the ambitious, an inexhauſtible treaſure for the covetous: our vices are in love with phantaſtick pleaſures and images of perfection, which are truly and really to be found no where but in *God*. And therefore our virtues have ſuch proper objects, that it is but reaſonable they ſhould all turn into love: for certain it is that this love will turn all into virtue. For in the ſcrutinies for righteouſneſs and judgment, *when it is inquired whether ſuch a perſon be a good man or no, the meaning is not, what does he believe, or what does he hope, but what he loves?* *S. Aug: l. 2. Confeſ: c 6.*

The acts of Love to God, are

1. Love does all things which may pleaſe the beloved perſon, it performs all his commandments: and this is one of the greateſt inſtances

inſtances and arguments of our love that *God* requires of us. [This is love that we keep his commandments. *Love is obedient.*

2. It does all the intimations and ſecret ſignifications of his pleaſure whom we love: and this is an argument of a great degree of it. The firſt inſtance is it that makes the love accepted: but this gives a greatneſs and ſingularity to it. The firſt is the leaſt, and leſſe then it cannot doe our duty; but without this ſecond, we cannot come to perfection. *Great love is alſo plyant and inquiſitive* in the inſtances of its expreſſion.

3. Love gives away all things that ſo he may advance the intereſt of the beloved perſon: it relieves all that he would have relieved, and ſpends it ſelf in ſuch real ſignifications as it is enabled withall. He never loved God that will quit any thing of his Religion, to ſave his money. *Love is alwaies liberal and communicative.*

4. It ſuffers all things that are impoſed by its beloved, or that can happen for his ſake, or that intervenes in his ſervice, cheerfully, ſweetly, willingly, expecting that God ſhould turn them into good, and inſtruments of felicity. *Charity hopeth all things, endureth all* 1 Cor. 13. *things. Love is patient* and content with any thing ſo it be together with its beloved.

5. Love is alſo impatient of any thing that may diſpleaſe the beloved perſon, hating all ſin as the enemy of its friend; for love contracts all the ſame relations and marries the ſame friendſhips, and the ſame hatreds; and all affection to a ſin is perfectly inconſiſtent with the love of God, Love is not divided between

between *God* and *Gods* enemy: we muſt love *God* with all our heart, that is, give him a whole and undivided affection, having love for nothing elſe but ſuch things which he allows, and which he commands, or loves himſelf.

6. *Love endeavours for ever to be preſent,* to converſe with, to enjoy, to be united with its object, loves to be talking of him, reciting his praiſes, telling his ſtories, repeating his words, imitating his geſtures, tranſcribing his copie in every thing; and every degree of union and every degree of likeneſs is a degree of love; and it can endure any thing but the diſpleaſure and the abſence of its beloved. For we are not to uſe *God and Religion,* as men uſe perfumes, with which they are delighted when they have them, but can very well be without them. True charity is reſtleſſe till it enjoyes *God* in ſuch inſtances in which it wants him: it is like hunger and thirſt, it muſt be fed or it cannot be anſwered, and nothing can ſupply the preſence, or make recompenſe for the abſence of *God*, or of the effects of his favour, and the light of his countenance. *Amoris ut morſum qui vere ſentit.*

7. *True love in all accidents looks upon the beloved perſon,* and obſerves his countenance, and how he approves or diſproves it, and accordingly looks ſad or cheerful. He that loves *God* is not diſpleaſed at thoſe accidents which *God* chooſes, nor murmures at thoſe changes which he makes in his family, nor envies at thoſe gifts he beſtows, but chooſes as he likes, and is ruled by his judgment, and is perfectly of his perſwaſion, loving to learn

where *God* is the Teacher, and being content to be ignorant or silent where he is not pleased to open himself.

8. *Love is curious of little things*: of circumstances and measures, and little accidents, not allowing to it self any infirmity, which it strives not to master: aiming at what it cannot yet reach at, desiring to be of an Angelical purity and of a perfect innocence, and a Seraphical fervour, and fears every image of offence, is as much afflicted at an idle word, as some at an act of adultery, and will not allow to it self so much anger as will disturb a childe; nor endure the impurity of a dream; and this is the curiosity and niceness of divine Love; this is *the fear of God*, and is the daughter and production of Love.

Plutarchus citans carmen de suo Apolline, adjicit ex Herodoto quasi de suo, de eo os meum continens esto.

The Measures and Rules of Divine Love.

But because this passion is pure as the brightest and smoothest mirrour, and therefore is apt to be sullyed with every impurer breath, we must be careful that our love to *God* be governed by these measures.

1. That our love be sweet, even and full of tranquillity, having in it no violences or transportations, but going on in a course of holy actions and duties which are proportionable to our condition, and present state; not to satisfie all the desire, but all the probabilities and measures of our strength. A new beginner in religion hath passionate and violent desires, but they must not be the measure of his actions: But he must consider his strength, his late sickness and state of death,

death, the proper temptations of his condition, and ſtand at firſt upon his defence, not go to ſtorm a ſtrong Fort, or attaque a potent enemy, or doe heroical actions and fitter for gyants in Religion. Indiſcreet violences, and untimely forwardneſs are the rocks of religion, againſt which tender ſpirits often ſuffer ſhipwrack.

2. Let our love be prudent and without illuſion: that is, that it expreſſe it ſelf in ſuch inſtances which God hath choſen, or which we chooſe our ſelves by proportion to his rules and meaſures. Love turns into doting when religion turns into ſuperſtition. No degree of love can be imprudent, but the expreſſions may: we cannot love God too much, but we may proclaim it in undecent manners.

3. Let our love be firm, conſtant and inſeparable, not coming and returning like the tide, but deſcending like a never-failing river, ever running into the Ocean of Divine excellency, paſſing on in the chanels of duty and a conſtant obedience, and never ceaſing to be what it is, till it comes to be what it deſires to be; ſtill being a river till it be turned into ſea and vaſtneſs, even the immenſity of a bleſſed Eternity.

Although the conſideration of the Divine excellencies and mercies be infinitely ſufficient to produce in us love to God (who is inviſible and yet not diſtant from us, but we feel him in his bleſſings, he dwells in our hearts by faith, we feed on him in the Sacrament, and are made all one with him in the incarnation and glorifications of Jeſus)

yet that we may the better enkindle and encreaſe our love to God, the following advices are not uſeleſſe.

Helps to encreaſe our love to God; by way of exerciſe.

1. Cut off all earthly and ſenſual loves, for they pollute and unhallow the pure and Spitual love. Every degree of inordinate affection to the things of this world, and every act of love to a ſin is a perfect enemy to the love of God: and it is a great ſhame to take any part of our affection from the eternal God to beſtow it upon his creature in defiance of the Creator, or to give it to the Devil, our open enemy, in diſparagement of him who is the fountain of all excellencies and Celeſtial amities.

2. Lay fetters and reſtraints upon the imaginative and phantaſtick part: becauſe our fancie being an imperfect and higher faculty is uſually pleaſed with the entertainment of ſhadows and gauds; and becauſe the things of the world fill it with ſuch beauties and phantaſtick imagery, the fancy preſents ſuch objects as amiable to the affections, and elective powers. Perſons of fancy, ſuch as are women and children, have alwaies the moſt violent loves; but therefore if we be carefull with what repreſentments we fill our fancy, we may the ſooner rectifie our loves. To this purpoſe, it is good that we tranſplant the inſtruments of fancy into religion: and for this reaſon muſick was brought into Churches, and ornaments, and perfumes, and comely garments, and ſolemnities, and decent

decent ceremonies, that the buſie and leſſe diſcerning fancy being bribed with its proper objects may be inſtrumentall to a more celeſtial and ſpiritual love.

3. Remove ſolicitude or worldly cares, and multitudes of ſecular buſineſſes; for if theſe take up the intention and actual application of our thoughts and our imployments, they will alſo poſſeſſe our paſſions; which if they be filled with one object though ignoble, cannot attend another though more excellent. We alwaies contract a friendſhip and relation with thoſe with whom we converſe: our very Countrey is dear to us for our being in it: and the Neighbours of the ſame Village, and thoſe that buy and ſell with us have ſeiſed upon ſome portions of our love, and therefore if we dwell in the affairs of the World, we ſhall alſo grow in love with them; and all our love, or all our hatred, all our hopes, or all our fears, which the eternal God would willingly ſecure to himſelf, and eſteem amongſt his treaſures and precious things, ſhall be ſpent upon trifles and vanities.

4. Doe not only chooſe the things of God, but ſecure your inclinations and aptneſſes for God and for Religion. For it will be a hard thing for a Man to doe ſuch a perſonal violence to his firſt deſires, as to chooſe whatſoever he hath no minde to. A Man will many times ſatisfie the importunity and daily ſolicitations of his firſt longings: and therefore there is nothing can ſecure our loves to God, but ſtopping the natural Fountains, and making Religion to grow neer the firſt deſires of the ſoul.

5. Converſe with God by frequent prayer. In particular, deſire that your deſires may be right, and love to have your affections regular and holy: To which purpoſe make very frequent addreſſes to God by ejaculations and communions, and an aſſiduous daily devotion: Diſcover to him all your wants, complain to him of all your affronts, doe as *Hezekiah* did, lay your misfortunes and your ill news before him, *ſpread them before the Lord*, call to him for health, run to him for counſel, beg of him for pardon; and it is as natural to love him to whom we make ſuch addreſſes, and of whom we have ſuch dependencies, as it is for children to love their parents.

6. Conſider the immenſity and vaſtneſs of the Divine love to us, expreſſed in all the emanations of his providence. 1. *In his Creation.* 2. *In his conſervation of us.* For it is not my Prince, or my Patron, or my Friend that ſupports me, or relieves my needs, but God, who made the Corn that my friend ſends me, who created the Grapes, and ſupported him, who hath as many dependences, and as many natural neceſſities, and as perfect diſabilities as my ſelf. God indeed made him the inſtrument of his providence to me, as he hath made his own Land or his own Cattel to him: with this only difference, that God by his miniſtration to me intends to doe him a favour and a reward, which to natural inſtruments he does not. 3. *In giving his Son.* 4. *In forgiving our ſins.* 5. *In adopting us to glory:* and ten thouſand times ten thouſand little accidents and inſtances happening

ning in the doing every of these; and it is not possible but for so great love we should give love again, for *God* we should give *Man*, for felicity we should part with our misery. Nay, so great is the love of the holy Jesus, God incarnate, that he would leave all his triumphant glories, and die once more for Man, if it were necessary for procuring felicity to him.

Sic Jesus dixit S Carpo apud Dionysium epist. ad Demophilum.

In the use of these instruments love will grow in several knots and steps like the Sugar-canes of India according to a thousand varieties in the person loving, and it will be great or lesse in several persons, and in the same, according to his growth in Christianity: but in general discoursing there are but two states of love, and those are *Labour of love*, and the *Zeal of love*: the first is duty, the second is perfection.

The two states of love to God.

The least love that is, must be *obedient, pure, simple, and communicative*: that is, it must exclude all affection to sin, and all inordinate affection to the World; and must be expressive according to our power, in the instances of duty, and must be love for loves sake; and of this love Martyrdome is the highest instance; that is, a readiness of minde rather to *suffer* any evil then *to doe* any. Of this our blessed Saviour affirmed, *That no man had greater love then this*: that is, this is the highest point of duty, the greatest love that God requires of Man. And yet he that is the most imperfect must have this love also in preparation of minde, and must differ

from another in nothing, except in the degrees of promptneſs and alacrity. And in this ſenſe, he that loves God truly (though but with a beginning and tender love) yet he loves God with all his heart, that is, with that degree of love which is the higheſt point of duty, and of Gods charge upon us; and he that loves God with all his heart, may yet increaſe *with the increaſe of God*, juſt as there are degrees of love to God among the Saints, and yet each of them love him with all their powers and capacities.

2. But the greater ſtate of love is the *zeal of love*, which runs out into excreſcencies, and ſuckers like a fruitfull and pleaſant tree, or burſting into gums, and producing fruits, not of a monſtrous, but of an extraordinary and heroicall greatneſs. Concerning which, theſe cautions are to be obſerved.

Cautions and Rules concerning zeal.

Καλὸν ὃ τὸ ζηλοῦσθαι ἐν τῷ καλῷ πάντοτε. Gal. 4. 18.

1. If zeal be in the beginnings of our ſpiritual birth, or be ſhort, ſudden and tranſient, or be a conſequent of a mans natural temper, or come upon any cauſe, but after a long growth of a temperate and well regulated love, it is to be ſuſpected for paſſion, and forwardneſs, rather then the verticall point of love.

2. That zeal only is good which in a fervent love hath temperate expreſſions. For let the affection boyl as high as it can, yet if it boyl over into irregular and ſtrange actions, it will *have but few*, but *will need many excuſes*. *Elijah* was zealous for the Lord of Hoſts,

Hosts, and yet he was so transported with it, that he could not receive answer from God, till by Musick he was recomposed and tamed: and *Moses* broke both the Tables of the Law by being passionately zealous against them that brake the first.

3. Zeal must spend its greatest heat principally in those things that concern our selves; but with great care and restraint in those that concern others.

4. Remember that zeal being an excrescence of Divine love, must in no sense contradict any action of love: Love to God includes love to our Neighbour, and therefore no pretence of zeal for Gods glory must make us uncharitable to our brother, for that is just so pleasing to God, as hatred is an act of love. Phil. 3. 6.

5. That zeal that concerns others, can spend it self in nothing but arts, and actions and charitable instruments for their good: and when it concerns the good of many that one should suffer, it must be done by persons of a competent authority, and in great necessity, in seldom instances, according to the Law of God or Man; but never by private right, or for trifling accidents, or in mistaken propositions. The Zealots in the Old Law had authority to transfix and stab some certain persons; but God gave them warrant; it was in the case of Idolatry, or such notorious huge crimes; the danger of which was insupportable, and the cognizance of which was infallible: and yet that warrant expired with the Synagogue.

6. Zeal in the inſtances of our own duty, and perſonal deportment is more ſafe then in matters of counſel, and actions beſides our juſt duty, and tending towards perfection. Though in theſe inſtances there is not a direct ſin, even where the zeal is leſſe wary, yet there is much trouble and ſome danger: (as, if it be ſpent in the too forward vows of Chaſtity, and reſtraints of natural and innocent liberties.)

7. Zeal may be let looſe in the inſtances of internal, perſonal, and ſpiritual actions, that are matters of direct duty: as in prayers, and acts of adoration, and thankſgiving, and frequent addreſſes: provided that no indirect act paſſe upon them to defile them; ſuch as complacency, and opinions of ſanctity, cenſuring others, ſcruples and opinions of neceſſity, unneceſſary fears, ſuperſtitious numbrings of times and hours; but let the zeal be as forward as it will, as devout as it will, as Seraphicall as it will, in the direct addreſſe and entercourſe with God, there is no danger, no tranſgreſſion. Do all the parts of your duty as earneſtly as if the ſalvation of all the world, and the whole glory of God, and the confuſion of all Devils, and all that you hope or deſire did depend upon every one action.

Lavora come ſe tu haveſſi a compar ogni bora: adora come ſe tu haveſſi a morir alhora.

8. Let zeal be ſeated in the will and choice, and regulated with prudence and a ſober underſtanding, not in the fancies and affections; for *theſe* will make it full of noiſe and empty of profit, but *that* will make it deep and ſmooth, material and devout.

Rom. 10. 2.

The ſumme is this: That, zeal is not a direct

rect duty, no where commanded for it ſelf, and is nothing but a forwardneſs & circumſtance of another duty, and therefore is then only acceptable when it advances the love of God and our Neighbours, whoſe circumſtance it is: That zeal is only ſafe, only acceptable which increaſes charity directly; and becauſe love to our Neighbour, and obedience to God are the two great portions of charity, we muſt never account our zeal to be good, but as it advances both theſe, if it be in a matter that relates to both; or ſeverally, if it relates ſeverally. S. *Pauls* zeal was expreſſed in preaching without any offerings or ſtipend, in travelling, in ſpending and being ſpent for his flock, in ſuffering, in being willing to be accurſed for love of the people of God, and his Countrey-men: Let our zeal be as great as his was, ſo it be in affections to others, but not at all in angers againſt them: In the firſt then is no danger; in the ſecond there is no ſafety. In brief; let your zeal (if it muſt be expreſſed in anger) be alwaies more ſevere againſt thy ſelf, then againſt others. Titus 2.14. Rev. 3.16. 2 Cor. 7.11.

¶ *The other part of Love to God is Love to our Neighbour, for which I have reſerved the Paragraph of Alms.*

Of the external actions of Religion.

Religion teaches us to preſent to God our bodies as well as our ſouls; for God is the Lord of both; and if the body ſerves the ſoul in actions natural and civil, and intellectual, it muſt not be eaſed in the only offices of Religion,

Religion, unleſſe the body ſhall expect no portion of the rewards of Religion, ſuch as are reſurrection, reunion, and glorification.

Rom. 12. 1. *Our bodies* are to God *a living ſacrifice*, and to *preſent them to God* is *holy and acceptable.*

The actions of the body as it ſerves to Religion, and as it is diſtinguiſhed from Sobriety and Juſtice; either relate to the word of God, or to prayer, or to repentance, and make theſe kindes of external actions of Religion, 1. Reading and hearing the Word of God; 2. Faſting and corporal auſterities, called by S. *Paul*, *bodily exerciſe*; 3. Feaſting or keeping daies of publick joy and thankſgiving.

SECT. IV.

Of Reading, or Hearing the Word of God.

READING and Hearing the Word of God are but the ſeveral circumſtances of the ſame duty; inſtrumental eſpecially to faith, but conſequently to all other graces of the Spirit. It is all one to us whether by the eye or by the ear the Spirit conveys his precepts to us. If we hear Saint *Paul* ſaying to us, that [*Whoremongers and Adulterers God will judge:*] or read it in one of his Epiſtles; in either of them we are equally and ſufficiently inſtructed. The Scriptures read are the ſame thing to us, which the ſame doctrine was, when it was preached by the Diſciples of our bleſſed Lord; and we are to learn of either with the ſame diſpoſitions. There are many that cannot read the Word, and they muſt take

take it in by the ear; and they that can read, finde the ſame Word of God by the eye. It is neceſſary that all men learn it in ſome way or other, and it is ſufficient in order to their practiſe that they learn it any way. *The Word of God* is all thoſe Commandments and Revelations, thoſe promiſes and threatnings, the ſtories and ſermons recorded in the Bible: nothing elſe is *the Word of God*, that we know of, by any certain inſtrument. The good books and ſpiritual diſcourſes, the ſermons or homilies written or ſpoken by men are but *the word of men*, or rather explications of, and exhortations according to the *Word of God:* but of themſelves they are not the *Word of God*. In a Sermon, the Text only is in a proper ſenſe to be called *Gods Word:* and yet good Sermons are of great uſe and convenience for the advantages of Religion. He that preaches an hour together againſt drunkenneſs with the tongue of men or Angels, hath ſpoke no other word of God but this [*Be not drunk with wine wherein there is exceſſe:*] and he that writes that Sermon in a book, and publiſhes that book, hath preached to all that read it, a louder Sermon then could be ſpoken in a Church. This I ſay to this purpoſe, that we may ſeparate truth from error, popular opinions from ſubſtantial Truths. For God preaches to us in the Scripture, and by his ſecret aſſiſtances and ſpiritual thoughts and holy motions: Good men preach to us when they by popular arguments, and humane arts and complyances expound and preſſe any of thoſe doctrines which God hath preached unto us in his holy Word. But 1. The

1. The Holy Ghost is certainly the best Preacher in the world, and the words of Scripture the best Sermons.

2. All the doctrine of salvation is plainly set down there, that the most unlearned person by hearing it read, may understand all his duty. What can be plainer spoken then this, [*Thou shalt not kill. Be not drunk with wine. Husbands love your Wives. Whatsoever ye would that men should doe to you, doe ye so to them?*] The wit of man cannot more plainly tell us our duty, or more fully, then the Holy Ghost hath done already.

3. Good Sermons, and good books are of excellent use: but yet they can serve no other end but that we practise the plain doctrines of Scripture.

4. What *Abraham* in the parable said concerning the brethren of the rich man, is here very proper: *They have Moses and the Prophets, let them hear them: But if they refuse to hear these, neither will they believe though one should arise from the dead* to preach unto them.

Luke 16. 29, 31

5. Reading the holy Scriptures is a duty expressly * commanded us, and is called in Scripture [*Preaching*:] all other preaching is the effect of humane skill and industry, and although of great benefit, yet it is but an Ecclesiastical ordinance; the Law of God concerning Preaching, being expressed in the matter of reading the Scriptures, and hearing that Word of God, *which is*, and *as it is* there described.

* Deut. 31. 13. Luke 24.45. Mat 22. 29. Acts 15. 21. Rev 1.3. 2 Tim. 3. 16.

But this duty is reduced to practise in the following Rules.

Rules

Rules for Hearing or Reading the Word of God.

1. Set apart ſome portion of thy time according to the opportunities of thy calling and neceſſary imployment, for the reading of holy Scripture; and if it be poſſible, every day read or hear ſome of it read: you are ſure that book teaches all truth, commands all holineſs, and promiſes all happineſs.

2. When it is in your power to chooſe, accuſtome your ſelf to ſuch portions which are moſt plain and certain duty, and which contain the ſtory of the Life and Death of our bleſſed Saviour. Read the Goſpels, the Pſalms of *David*; and eſpecially thoſe portions of Scripture which by the wiſdome of the Church are appointed to be publickly read upon Sundaies and holy-daies, *viz:* the Epiſtles and Goſpels. In the choice of any other portions, you may adviſe with a Spiritual Guide, that you may ſpend your time with moſt profit.

3. Fail not, diligently to attend to the reading of holy Scriptures upon thoſe daies wherein it is moſt publickly and ſolemnly read in Churches: for at ſuch times, beſides the learning our duty, we obtain a bleſſing along with it, it becoming to us upon thoſe daies a part of the ſolemn Divine worſhip.

4. When the Word of God is read or preached to you, be ſure you be of a ready heart and minde, free from worldly cares and thoughts, diligent to hear, carefull to mark, ſtudious to remember, and deſirous to practiſe all that is commanded, and to live according

according to it: Doe not hear for any other end but to become better in your life, and to be inſtructed in every good work, and to increaſe in the love and ſervice of God.

5. Beg of God by prayer that he would give you the ſpirit of obedience and profit, and that he would by his Spirit write the Word in your heart, and that you deſcribe it in your life. To which purpoſe ſerve your ſelf of ſome affectionate ejaculations to that purpoſe, before and after this duty.

Concerning ſpiritual books and ordinary Sermons take in theſe advices alſo.

6. Let not a prejudice to any mans perſon hinder thee from receiving good by his doctrine, if it be according to godlineſs: but (if occaſion offer it, or eſpecially if duty preſent it to thee; that is, if it be preached in that aſſembly where thou art bound to be preſent) accept the word preached as a meſſage from God, and the Miniſter as his Angel in that miniſtration.

7. Conſider and remark the doctrine that is repreſented to thee in any diſcourſe; and if the Preacher adds any accidental advantages, any thing to comply with thy weakneſſe, or to put thy ſpirit into action, or holy reſolution, remember it, and make uſe of it; but if the Preacher be a weak perſon, yet the Text is the doctrine thou art to remember; that contains all thy duty, it is worth thy attendance to hear that ſpoken often, and renewed upon thy thoughts, and though thou beeſt a learned man, yet the ſame thing which thou knoweſt already, if ſpoken by another,

another, may be made active by that application. I can better be comforted by my own considerations, if another hand applies them, then if I doe it my self; because the word of God does not work as a natural agent, but as a Divine instrument: it does not prevail by the force of deduction, and artificial discoursings only, but chiefly by way of blessing in the ordinance, and in the ministery of an appointed person. At least obey the publick order, and reverence the constitution, and give good example of humility, charity and obedience.

8. When Scriptures are read, you are only to enquire with diligence and modesty into the meaning of the Spirit: but if Homilies or Sermons be made upon the words of Scripture, you are to consider, whether all that be spoken be conformable to the Scriptures. For although you may practise for humane reasons, and humane arguments ministred from the Preachers art, yet you must practise nothing but the command of God, nothing but the Doctrine of Scripture, that is, the Text.

9. Use the advice of some spiritual or other prudent man for the choice of such spiritual books which may be of use and benefit for the edification of thy spirit in the waies of holy living; and esteem that time well accounted for, that is prudently and affectionately imployed, in hearing or reading good books and pious discourses: ever remembring that God by hearing us speak to him in prayer, obliges us to hear him speak to us in his Word, by what instrument soever it be conveyed.

SECT.

SECT. V.
Of Faſting.

FAſting, if it be conſidered in it ſelf without relation to ſpiritual ends, is a duty no where enjoyned, or counſelled. But Chriſtianity hath to doe with it, as it may be made an inſtrument of the Spirit by ſubduing the luſts of the fleſh, or removing any hindrances of religion; And it hath been practiſed by all ages of the Church, and adviſed in order to three miniſteries: 1. To Prayer; 2. To Mortification of bodily luſts; 3. To Repentance: and is to be practiſed according to the following meaſures.

Rules for Chriſtian Faſting.

1. **Faſting in order to prayer is to be meaſured by the proportions of the times of prayer:** that is; it ought to be a totall faſt from all things during the ſolemnity (unleſſe a probable neceſſity intervene.) Thus the Jews eat nothing upon the Sabbath-daies till their great offices were performed, that is, about the ſixth hour: and S. *Peter* uſed it as an argument; that the Apoſtles in Pentecoſt were not drunk, becauſe it was but the third hour of the day, of ſuch a day, in which it was not lawful to eat or drink till the ſixth hour: and the Jews were offended at the Diſciples for plucking the ears of corn upon the Sabbath early in the morning, becauſe it was before the time in which by their cuſtoms they eſteemed it lawfull to break their faſt. In imitation of this cuſtom, and in proſecution of the reaſon of it, the Chriſtian Church hath religiouſly

religiouſly obſerved faſting before the holy Communion: and the more devout perſons (though without any obligation at all) refuſed to eat or drink till they had finiſhed their morning devotions: and further yet upon daies of publick humiliation, which are deſigned to be ſpent wholly in Devotion, and for the averting Gods judgments (if they were imminent) faſting is commanded together with prayer, commanded (I ſay) by the Church to this end, that the Spirit might be clearer and more Angelical when it is quitted in ſome proportions from the loads of fleſh.

2. Faſting, when it is *in order to Prayer*, muſt be a total abſtinence from all meat, or elſe an abatement of the quantity: for the help which faſting does to prayer cannot be ſerved by changing fleſh into fiſh, or milk-meats into dry diet, but by turning much into little, or little into none at all during the time of ſolemn and extraordinary prayer.

3. Faſting *as it is inſtrumental to Prayer*, muſt be attended with other aids of the like virtue and efficacy, ſuch as are, removing for the time all worldly cares and ſecular buſineſſes; and therefore our bleſſed Saviour enfolds theſe parts within the ſame caution: [*Take heed leſt your hearts be overcharged with ſurfeiting and drunkenneſs and the cares of this world, and that day overtake you unawares.*] To which adde *alms*; for upon the wings of faſting and alms, holy prayer infallibly mounts up to Heaven.

Jejunium ſine eleemoſyna, lampas ſine oleo. S. Auguſt.

4. When *Faſting is intended to ſerve the duty of Repentance*, it is then beſt choſen when

when it is short, sharp and afflictive; that is, *either a total abstinence* from all nourishment (according as we shall appoint, or be appointed) during such a time as is separate for the solemnity and attendance upon the imployment: or if we shall extend our severity beyond the solemn daies, and keep our anger against our sin, as we are to keep our sorrow, that is, alwaies in a readiness, and often to be called upon; *then, to refuse a pleasant morsel,* to abstain from the bread of our desires, and only to take wholsome and lesse pleasing nourishment, vexing our appetite by the refusing a lawful satisfaction, since in its petulancy and luxury it preyed upon an unlawfull.

5. *Fasting designed for repentance* must be ever joyned with an extreme care that we fast from sin: for there is no greater folly or undecency in the world, then to commit that for which I am now judging and condemning my self. This is the best fast: and the other may serve to promote the interest of this, by increasing the disaffection to it, and multiplying arguments against it.

6. He that *fasts for repentance,* must, during that solemnity, abstain from all bodily delights, and the sensuality of all his senses, and his appetites; for a man must not when he mourns in his fast be merry in his sport; weep at dinner, and laugh all day after; have a silence in his kitchin, and musick in his chamber; judge the stomach, and feast the other senses. I deny not but a man may in a single instance punish a particular sin with a proper instrument: If a man have offended

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in his palate, he may choose to fast only; if he have sinned in softness and in his touch, he may choose to lie hard, or work hard, and use sharp inflictions: but although this Discipline be proper and particular, yet because the sorrow is of the whole man, no sense must rejoice, or be with any study or purpose feasted and entertained softly. This rule is intended to relate to the solemn daies appointed for repentance publickly or privately: besides which in the whole course of our life, even in the midst of our most festival and freer joyes we may sprinkle some single instances, and acts of self-condemning, or punishing: as to refuse a pleasant morsel, or a delicious draught with a tacit remembrance of the sin that now returns to displease my spirit: and though these actions be single, there is no undecency in them, because a man may abate of his ordinary liberty and bold freedom with great prudence, so he does it without singularity in himself, or trouble to others: but he may not abate of his solemn sorrow: *that* may be *caution*; but *this* would be softness, effeminacy, and undecency.

7. When *fasting is an act of mortification*, that is, is intended to subdue a bodily lust; as the spirit of fornication, or the fondness of strong and impatient appetites, it must not be a sudden, sharp, and violent fast, but a *state of fasting*, a dyet of fasting, a daily lessening our portion of meat and drink, and a choosing such a course dyet which may make the least preparation for the lusts of the body. He that fasts three daies without food, will weaken other parts more then the mini-

Digiuna assai chi mal mangia.

sters

ſters of fornication: and when the meals return as uſually, they alſo will be ſerved aſſoon as any. In the mean time they will be ſupplied and made active by the accidental heat that comes with ſuch violent faſtings: for this is a kinde of aërial Devil; the Prince that rules in the air is the Devil of fornication; and he will be as tempting with the windineſs of a violent faſt, as with the fleſh of an ordinary meal. But a daily ſubſtraction of the nouriſhment will introduce a leſſe buſie habit of body, and that will prove the more effectual remedy.

Chi digiuna & altro ben non fa, ſpargna il pane, & al inferno va.

8. Faſting alone will not cure this Devil, though it helps much towards it; but it muſt not therefore be neglected, but aſſiſted by all the proper inſtruments of remedy againſt this unclean ſpirit; and what it is unable to doe alone, in company with other inſtruments, and Gods bleſſing upon them it may effect.

See Chap 2. Sect. 2, & 3.

9. All faſting for whatſoever end it be undertaken, muſt be done without any opinion of the neceſſity of the thing it ſelf, without cenſuring others, with all humility, in order to the proper end; and juſt as a man takes phyſick, of which no man hath reaſon to be proud, and no man thinks it neceſſary, but becauſe he is in ſickneſs, or in danger and diſpoſition to it.

10. All faſts ordained by lawful authority are to be obſerved in order to the ſame purpoſes to which they are enjoyned; and to be accompanied with actions of the ſame nature, juſt as it is in private faſts; for there is no other difference, but that in publick our Superiours chooſe for us, what in private we doe for our ſelves.

11. Faſts

11. Fasts ordained by lawfull authority are not to be neglected because alone they cannot doe the thing in order to which they were enjoyned. It may be one day of Humiliation will not obtain the blessing, or alone kill the lust, yet it must not be despised, if it can doe any thing towards it. An act of Fasting is an act of self-denial, and though it doe not produce the habit, yet it is a good act.

12. When the principal end why a Fast is publickly prescribed, is obtained by some other instrument in a particular person; as if the spirit of Fornication be cured by the rite of Marriage, or by a gift of chastity, yet that person so eased, is not freed from the Fasts of the Church by that alone, if those fasts can prudently serve any other end of Religion, as that of prayer, or repentance, or mortification of some other appetite: for when it is instrumental to any end of the Spirit, it is freed from superstition, and then we must have some other reason to quit us from the Obligation, or that alone will not doe it.

13. When the Fast publickly commanded by reason of some indisposition in the particular person cannot operate to the end of the Commandment, yet the avoiding offence, and the complying with publick order is reason enough to make the obedience to be necessary. For he that is otherwise disobliged (as when the reason of the Law ceases, as to his particular, yet) remains still obliged if he cannot doe otherwise without scandal: but this is an obligation of charity, not of justice.

14. All

14. All faſting is to be uſed with prudence and charity: for there is no end to which faſting ſerves, but may be obtained by other inſtruments, and therefore it muſt at no hand be made an inſtrument of ſcruple, or become an enemy to our health, or be impoſed upon perſons that are ſick or aged, or to whom it is in any ſenſe uncharitable; ſuch as are wearied Travellers; or to whom in the whole kinde of it, it is uſeleſſe, ſuch as are Women with childe, poor people, and little children. But in theſe caſes the Church hath made proviſion, and inſerted caution into her Laws, and they are to be reduced to practiſe according to cuſtome, and the ſentence of prudent perſons, with great latitude, and without niceneſs and curioſity: having this in our firſt care, that we ſecure our virtue, and next that we ſecure our health, that we may the better exerciſe the labours of virtue, leſt out of too much auſterity we bring our ſelves to that condition, * that it be neceſſary to be indulgent to ſoftneſſe, eaſe and extreme tenderneſſe.

* S. Baſil: Monaſt: Conſtit: cap. 5. Caſſian: coll. 21. cap. 22. *Ne per cauſã neceſſitatis eò impingamus, ut voluptatibus ſerviamus.*

15. Let not intemperance be the Prologue or the Epilogue to your faſt, leſt the faſt be ſo farre from taking off any thing of the ſin, that it be an occaſion to increaſe it; and therefore when the faſt is done, be careſull that no ſupervening act of gluttony, or exceſſive drinking unhallow the religion of the paſſed day; but eat temperately according to the proportion of other meals, leſt gluttony keep either of the gates to abſtinence.

Ἀμυνόμεθα τὴν ἡμέραν. Naz.

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The benefits of Faſting.

He that undertakes to enumerate the benefits of faſting, may in the next page alſo reckon all the benefits of phyſick: for faſting is not to be commended as a duty, but as an inſtrument; and in that ſenſe, no Man can reprove it, or undervalue it; but he that knows neither ſpiritual arts, nor ſpiritual neceſſities: but by the Doctors of the Church it is called, the nouriſhment of prayer, the reſtraint of luſt, the wings of the ſoul, the diet of Angels, the inſtrument of humility, and ſelf-denial, the purification of the Spirit: and the paleneſſe and maigreneſſe of viſage which is conſequent to the daily faſt of great mortifiers, is by Saint *Baſil* ſaid to be the mark in the Forehead which the Angel obſerved, when he ſigned the Saints in the forehead to eſcape the wrath of God. [*The ſoul that is greatly vexed, which goeth ſtooping and feeble, and the eyes that fail, and the hungry ſoul ſhall give thee praiſe and righteouſneſs, O Lord.* Baruch 2. v. 18.

SECT. VI.

Of keeping Feſtivals and daies holy to the Lord: particularly, the Lords day.

TRue naturall Religion, that which was common to all Nations and Ages did principally relye upon four great propoſitions: 1. That there is one God. 2. That God is nothing of thoſe things which we ſee. 3. That God takes care of all things below & governs all the World. 4. That he is the

Great Creator of all things without himself: and according to these were fram'd the four first precepts of the Decalogue. In the first, the Unitie of the Godhead is expresly affirmed. In the second, his invisibility and immateriality. In the third is affirmed God's government and providence, by avenging them that swear falsly by his Name, by which also his Omniscience is declared. In the fourth Commandement, hee proclaims himself the Maker of Heaven and Earth: for in memorie of God's rest from the work of six daies, the seventh was hallowed into a Sabbath: and the keeping it was a confessing GOD to bee the great Maker of Heaven and Earth; and consequently to this, it also was a confession of his goodness, his Omnipotence and his Wisdom, all which were written with a Sun-beam in the great book of the Creature.

So long as the Law of the Sabbath was bound upon God's people, so long GOD would have that to bee the solémn manner of confessing these attributes; but when *the Priesthood beeing changed there was a change also of the Law*, the great dutie remain'd unalterable in changed circumstances. Weeare eternally bound to confess God Almightie to bee the Maker of Heaven and Earth; but the manner of confessing it is chang'd from a rest, or a doing nothing, to a speaking somthing, from a day to a symbol, from a ceremonie to a substance, from a Jewish rite to a Christian dutie: wee profess it in our Creed, wee confess it in our lives, wee describe it by every line of our life, by every action of dutie, by faith

faith, and truſt, and obedience: and wee do alſo upon great reaſon complie with the Jewiſh manner of confeſſing the Creation, ſo far as it is inſtrumental to a real dutie. Wee keep one day in ſeven, and ſo confeſs the manner and circumſtance of the Creation: and wee reſt alſo that wee may tend holie duties; ſo imitating God's reſt better then the Jew in *Syneſius*, who lay upon his face from evening to evening, and could not by ſtripes or wounds bee raiſed up to ſteer the ſhip in a great ſtorm: God's reſt was not a natural ceſſation: hee who could not labor could not bee ſaid to reſt; but God's reſt is to bee underſtood to bee a beholding and a rejoicing in his work finiſhed: and therefore wee truly repreſent God's reſt, when wee confeſs and rejoice in God's Works and God's glorie.

This the Chriſtian Church does upon every day, but eſpecially upon the Lord's day, which ſhee hath ſet apart for this and all other Offices of Religion, beeing determined to this day, by the Reſurrection of her deareſt Lord, it beeing the firſt day of joy the Church ever had. And now upon the Lord's day wee are not tied to the reſt of the Sabbath, but to all the work of the Sabbath: and wee are to abſtein from bodily labour, not becauſe it is a direct dutie to us as it was to the Jews, but becauſe it is neceſſarie in order to our dutie, that wee attend to the Offices of Religion.

The obſervation of the Lord's daie differs nothing from the obſervation of the Sabbath *in the matter of Religion*, but *in the manner*.

They differ *in the ceremony and external rite.* Rest with them was the principal: with us it is the accessory. They differ *in the office or forms of worship*: For they were then to worship God as a Creator and a gentle Father: we are to adde to that, *Our Redeemer*, and all his other excellencies and mercies: and though we have more natural and proper reason to keep the Lords day then the Sabbath, yet the Jews had a Divine Commandement for their day, which we have not for ours: but we have many Commandements to do all that honour to GOD which was intended in the fourth Commandement: and the Apostles appointed the first day of the week for doing it in solemn Assemblies; and the manner of worshipping God, and doing him solemn honour and service upon this day, we may best observe in the following measures.

Rules for keeping the Lords day and other Christian Festivals.

1. When you go about to distinguish Festival daies from common, do it not by lessening the devotions of ordinary dayes, that the common devotion may seem bigger upon Festivals, but on every day keep your ordinary devotions intire, and enlarge upon the Holy day.

2. Upon *the Lords day* wee must abstain from all servile and laborious works, except such which are *matters of necessity, of common life, or of great charity*: for these are permitted by that authoritie which hath separated the day for holy uses. The Sabbath

of

of the Jewes though consisting principally in rest, and established by God, did yeeld to these. *The labor of Love* and the labours of Religion were not against the reason and the spirit of the Commandement, for which the Letter was decreed, and to which it ought to minister: And therefore much more is it so on the Lords day, where the Letter is wholly turned into Spirit, and there is no Commandement of God, but of spiritual and holy actions. The Priests might kill their beasts and dress them for sacrifice; and Christ though born under the Law, might heal a sick man, and the sick man might carry his bed to witness his recovery, and confess the mercy, and leap and dance to God for joy: and an Ox might be led to water, and an Ass be haled out of a ditch, and a man may take physick, and he may eat meat, and therefore there were of necessity some to prepare and minister it: and the performing these labours did not consist in minutes, and just determined stages, but they had, even then, a reasonable latitude: so onely as to exclude unnecessary labour, or such as did not minister to charity or religion. Aud therefore this is to be enlarged in the Gospel, whose Sabbath or rest is but a circumstance, and accessory to the principal and spiritual duties: Upon the Christian Sabbath, necessity is to be served first, then charity, and then religion; for this is to give place to charity *in great instances*; and the second to the first *in all*; and in all cases *God is to be worshipped in spirit and in truth.*

3. The Lords day being the remembrance

of a great bleſſing, muſt bee a day of joy, feſtivitie, ſpiritual rejoicing and thankſgiving, and therefore it is a proper work of the day to let your devotions ſpend themſelvs in ſinging or reading Pſalms, in recounting the great works of God, in remembring his mercies, in worſhipping his excellencies, in celebrating his attributes, in admiring his perſon, in ſending portions of pleaſant meat to them for whom nothing is provided, and in all the arts and inſtruments of advancing God's glorie, and the reputation of Religion: in which it were a great decencie that a memorial of the reſurrection ſhould bee inſerted, that the particular religion of the day bee not ſwallowed up in the general: And of this wee may the more eaſily ſerve our ſelvs by riſing ſeaſonably in the morning to private devotion, and by retiring at the leiſures and ſpaces of the day not imploied in publick offices.

4. Fail not to bee preſent at the publick hours and places of praier, entring early and cheerfully, attending reverently and devoutly, abiding patiently during the whole office, piouſly aſſiſting at the praiers, and gladly alſo hearing the Sermon, and at no hand omitting to receive the holie Communion when it is offered (unleſs ſom great reaſon excuſe it) this beeing the great ſolemnitie of thankſgiving, and a proper work of the day.

5. After the ſolemnities are paſt, and in the intervalls between the morning and evening devotion (as you ſhall finde opportunitie) viſit ſick perſons, reconcile differences, do offices of neighbourhood, inquire into the needs of the poor, eſpecially houſe keep-

ers,

ers, reliev them as they ſhall need, and as you are able: for then wee truly rejoice in God, when wee make our neighbours, the poor members of Chriſt, rejoice together with us.

6. Whatſoever you are to do your ſelf as neceſſarie, you are to take care that others alſo, who are under your charge, do in their ſtation and manner. Let your ſervants bee called to Church, and all your familie that can bee ſpared from neceſſarie and great houſhold miniſteries: thoſe that cannot, let them go by turns, and bee ſupplied otherwiſe as well as they may: and provide on theſe daies eſpecially that they bee inſtructed in the articles of faith, and neceſſarie parts of their dutie.

7. Thoſe who labour hard in the week, muſt bee eaſed upon the Lord's day; ſuch eaſe beeing a great charitie and alms: but at no hand muſt they bee permitted to uſe any unlawful games, any thing forbidden by the Laws, any thing that is ſcandalous, or any thing that is dangerous, and apt to mingle ſin with it; no games prompting to wantonneſs, to drunkenneſs, to quarrelling, to ridiculous and ſuperſtitious cuſtoms, but let their refreſhments bee innocent, and charitable, and of good report, and not excluſive of the duties of Religion.

8. Beyond theſe bounds becauſe neither God nor man hath paſſed any obligation upon us, wee muſt preſerv our *Chriſtian libertie, and not ſuffer our ſelvs to bee intangled with a yoke of bondage*: for even a good action may becom a ſnare to us, if wee make it an occaſion of ſcruple by a pretence of neceſſity,

binding loads upon the conſcience not with the bands of God, but of men, and of fancy, or of opinion, or of tyranny. Whatſoever is laid upon us by the hands of man, muſt be acted and accounted of by the meaſures of a man; but our beſt meaſure is this: He keeps the Lords day beſt that keeps it with moſt religion, and with moſt charitie.

9. What the Church hath done in the article of the reſurrection, ſhe hath in ſom meaſure done in the other articles of the Nativity, of the Aſcenſion, and of the Deſcent of the Holy Ghoſt at Pentecoſt: and ſo great bleſſings deſerve an anniverſary ſolemnity, ſince he is a very unthankful perſon that does not often record them in the whole year, and eſteem them the ground of his hopes, the object of his faith, the comfort of his troubles, and the great effluxes of the divine mercy, greater then all the victories over our temporal enemies, for which all glad perſons uſually give thanks. And if with great reaſon the memory of the reſurrection does return ſolemnly every week, it is but reaſon the other ſhould return once a year. * To which I adde, that the commemoration of the articles of our Creed in ſolemn daies and offices is a very excellent inſtrument to convey and imprint the ſenſe and memory of it upon the ſpirits of the moſt ignorant perſon. For as a picture may with more fancie convey a ſtory to a man, then a plain narrative either in word or writing: ſo a real repreſentment, and an office of remembrance, and a day to declare it, is far more impreſſive then a picture, or any other art of making and fixing imagery.

10. The

10. The memories of the Saints are precious to God, and therefore they ought alſo to be ſo to us; and ſuch perſons who ſerved God by holy living, induſtrious preaching, and religious dying, ought to have their names preſerved in honour, and God be glorified in them, and their holy doctrines and lives publiſhed and imitated; and we by ſo doing give teſtimony to the article of *the communion of Saints*. But in theſe caſes as every Church is to be ſparing in the number of daies, ſo alſo ſhould ſhe be temperate in her injunctions, not impoſing them but upon voluntary and unbuſied perſons, without ſnare or burden. But the Holy day is beſt kept by giving God thanks for the excellent perſons, Apoſtles or Martyrs we then remember, and by imitating their lives: this all may do: and they that can alſo keep the ſolemnity, muſt do that too, when it is publickly enjoined.

The mixt actions of religion are, 1. *Prayer.* 2. *Alms.* 3. *Repentance.* 4. *Receiving the bleſſed Sacrament.*

SECT. VII.

Of Praier.

THere is no greater argument in the world of our ſpiritual danger and unwillingneſs to religion, then the backwardneſs which moſt men have alwaies, and all men have ſometimes to ſay their praiers; ſo weary

of

of their length, ſo glad when they are done, ſo wittie to excuſe and fruſtrate an opportunitie: and yet all is nothing but a deſiring of God to give us the greateſt and the beſt things wee can need, and which can make us happie: it is a work ſo eaſie, ſo honorable, and to ſo great purpoſe, that in all the inſtances of religion and providence (except onely the incarnation of his Son) God hath not given us a greater argument of his willingneſs to have us ſaved, and of our unwillingneſs to accept it, his goodneſs and our graceleſneſs, his infinite condeſcenſion, and our careleſneſs and follie, then by rewarding ſo eaſie a dutie with ſo great bleſſings.

Motives to Praier.

I cannot ſay any thing beyond this very conſideration and its appendages to invite Chriſtian people to pray often. But wee may conſider: That firſt it is a dutie commanded by God and his holie Son. 2. It is an act of grace and higheſt honour that wee duſt and aſhes are admitted to ſpeak to the Eternal God, to run to him as to a Father, to laie open our wants, to complain of our burdens, to explicate our ſcruples, to beg remedie and eaſe, ſupport and counſel, health and ſafety, deliverance and ſalvation: and 3. God hath invited us to it by many gracious promiſes of hearing us. 4. Hee hath appointed his moſt glorious Son to bee the Preſident of Praier, and to make continual interceſſion for us to the throne of grace. 5. Hee hath appointed an Angel to preſent the praiers of his ſervants

vants: and 6. Christ unites them to his own, and sanctifies them, and makes them effective and prevalent: and 7. Hath put it into the hands of men to rescind or alter all the decrees of God, which are of one kinde, (that is, conditional, and concerning our selvs and our final estate, and many instances of our intermedial or temporal) by the power of praiers. 8. And the praiers of men have saved cities and kingdoms from ruine; praier hath raised dead men to life, hath stopped the violence of fire, shut the mouths of wilde beasts, hath altered the course of nature, caused rain in Egypt, and drought in the sea, it made the Sun to go from West to East, and the Moon to stand still, and rocks and mountains to walk, and it cures diseases without physick, and makes physick to do the work of nature, and nature to do the work of grace, and grace to do the work of God; and it does miracles of accident and event: and yet praier that does all this, is of it self nothing but an ascent of the minde to God, a desiring things fit to bee desired, and an expression of this desire to God as wee can, and as becomes us: And our unwillingness to pray, is nothing else but a not desiring what wee ought passionately to long for; or if wee do desire it, it is a choosing rather to miss our satisfaction and felicitie, then to ask for it.

There is no moe to bee said in this affair, but that wee reduce it to practice according to the following Rules.

Rules.

Rules for the practice of praier.

1. Wee must bee careful that wee never ask any thing of God that is sinful, or that directly ministers to sin: for that is to ask of God to dishonour himself, and to undo us: we had need consider what we pray; for before it returns in blessing it must be join'd with Christs intercession, and presented to God: Let us principally ask of God power and assistances to do our duty, to glorifie God, to do good works, to live a good life, to die in the fear and favour of God, and eternal life: these things God delights to give, and commands that we shall ask, and wee may with confidence expect to be answered graciously; for these things are promised without any reservation of a secret condition: if we ask them, and do our duty towards the obtaining them, we are sure never to miss them.

2. Wee may lawfully pray to God for the gifts of the Spirit that minister to holie ends, such as are the gift of preaching, the spirit of praier, good expression, a ready and unlooſed tongue, good understanding, learning, opportunities to publish them, &c. with these onely restraints. 1. That wee cannot be so confident of the event of those praiers, as of the former; 2. That we must be curious to secure our intention in these desires, that we may not ask them to serve our own ends, but onely for Gods glorie, and then we shall have them, or a blessing for desiring them. In order to such purposes our intentions in the first desires cannot bee amiss; because they

they are able to ſanctifie other things, and therefore cannot be unhallowed themſelvs. 3. Wee muſt ſubmit to Gods Will, deſiring him to chooſe our imploiment, and to furniſh our perſons as hee ſhall ſee expedient.

3. Whatſoever we may lawfully deſire of temporal things, wee may lawfully ask of God in praier, and we may expect them as they are promiſed. 1. Whatſoever is neceſſary to our life and beeing is promiſed to us; and therefore wee may with certainty expect food and raiment; food to keep us alive; clothing to keep us from nakedneſs and ſhame; ſo long as our life is permitted to us, ſo long all things neceſſary to our life ſhall be miniſtred: wee may be ſecure of maintenance, but not ſecure of our life, for that is promiſed, not this: onely concerning food and raiment we are not to make accounts by the meaſure of our deſires, but by the meaſure of our needs. 2. Whatſoever is convenient for us, pleaſant, and modeſtly delectable, we may pray for; ſo we do it 1. with ſubmiſſion to Gods will. 2. Without impatient deſires. 3. That it bee not a trifle and inconſiderable, but a matter ſo grave and concerning, as to bee a fit matter to bee treated on between God and our ſouls. 4. That we ask it not to ſpend upon our luſts, but for ends of juſtice, or charitie, or religion, and that they be imploied with ſobriety.

4. Hee that would pray with effect muſt live with care and piety. For although God

1 Joh 3.21. John 9.31. Isa. 1. 15. & 58 7. Mal 3 10. 1 Tim 2.8. Psal 4.16. &, 66. 8.

God gives to sinners and evil persons the common blessings of life and chance, yet either they want the comfort and blessing of those blessings, or they becom occasions of sadder accidents to them, or serv to upbraid them in their ingratitude or irreligion: and in all cases, they are not the effects of praier, or the fruits of promise, or instances of a fathers love; for they cannot bee expected with confidence, or received without danger, or used without a curse and mischief in their company. ✝ But as all sin is an impediment to praier, so some have a special indisposition towards acceptation; such are Uncharitableness and wrath, Hypocrisie in the present action, Pride and Lust: because these by defiling the bodie or the spirit, or by contradicting some necessarie ingredient in praier (such as are Mercie, Humilitie, Puritie, and Sinceritie) do defile the praier, and make it a direct sin in the circumstances, or formalitie of the action.

Mark 11.24. Jam. 5. 6, 7.

5. All praier must bee made with Faith and Hope: that is, wee must *certainly believe* wee shall receive the grace which *GOD hath commanded us to ask*: and wee must *hope* for such things which hee hath *permitted us to ask*; and our Hope shall not bee vain, though wee miss what is not absolutely promised, because wee shall at least have an equal blessing in the denial, as in the grant. And therefore the former conditions must first bee secured; that is, that wee ask things necessarie, or at least good and innocent and profitable; and that our persons bee gracious in the eies of God; or

else

elſe what God hath promiſed to our natural needs, hee may in many degrees denie to our perſonal incapacitie; but the thing being ſecur'd, and the perſon diſpos'd, there can bee no fault at all: for whatſoever elſe remains is on God's part, and that cannot poſſibly fail. But becauſe the things which are not commanded cannot poſſibly bee ſecured (for wee are not ſure they are good in all circumſtances) wee can but hope for ſuch things, even after wee have ſecur'd our good intentions. Wee are ſure of a bleſſing, but in what inſtance we are not yet aſſured.

6. Our praiers muſt bee fervent, intenſe, earneſt and importunate when wee praie for things of high concernment and neceſſitie. [*Continuing inſtant in praier: ſtriving in praier: labouring fervently in praier: night and day praying exceedingly: praying alwaies with all praier*] ſo S. *Paul* calls it: [*watching unto praier*] ſo S. *Peter*: [*praying earneſtly*] ſo S. *James*: and this is not at all to bee abated in matters ſpiritual, and of dutie: for according as our deſires are, ſo are our praiers; and as our praiers are, ſo ſhall bee the grace; and as that is, ſo ſhall bee the meaſure of glorie. But this admits of degrees according to the perfection or imperfection of our ſtate of life: but it hath no other meaſures, but ought to bee as great as it can; the bigger the better; wee muſt make no poſitive reſtraints upon it our ſelvs. In other things we are to uſe a bridle: and as wee muſt limit our deſires with ſubmiſſion to Gods will: ſo alſo we muſt limit the importunitie of our praiers by the moderation and

Rom. 12. 12. & 15. 30. Col. 4. 12. 1 Theſ. 5. 17. Epheſ. 6. 18. Jam. 5. 16. 1 Pet. 4. 7.

term

term of our desires. Pray for it as earnestly as you may desire it.

7. Our desires must be lasting, and our praiers frequent, assiduous, and continual: not asking for a blessing once and then leaving it; but daily renewing our suits, and exercising our hope, and faith and patience, and long-suffering, and Religion, and resignation, and self-denial in all the degrees we shall be put to. This circumstance of duty our blessed Saviour taught, saying, [*That men ought alwaies to pray and not to faint*] *Alwaies to pray* signifies the frequent doing of the duty in general: but because we cannot alwaies ask several things, and we also have frequent need of the same things, and those are such as concern our great interest, the precept comes home to this very circumstance; and S. *Paul* calls it, [*praying without ceasing*] and himself in his own case gave a precedent: [*For this cause I besought the Lord thrice.*] And so did our blessed Lord, *he went thrice* to God on the same errand, with the same words in a short space, about half a night; for his time to sollicite his suit was but short: and the *Philippians* were remembred by the Apostle, their spiritual Father, *alwaies in every praier of his*. And thus we must alwaies pray for the pardon of our sins, for the assistance of Gods grace, for charity, for life eternal, never giving over till we dye: and thus also we pray for supply of great temporal needs in their several proportions: in all cases being curious we do not give over out of wearinesse, or impatience: For God oftentimes defers to grant our suit, because he

Luke 18.1. 21,36.

1 Thes 5.17.

Phil. 1.4.

he loves to hear us beg it, & hath a design to give us more then we ask, even a satisfaction of our desires, & a blessing for the very importunity.

8. Let the words of our praiers be pertinent, grave, material, not studiously many, but according to our need, sufficient to express our wants, and to signifie our importunity. God hears us not the sooner for our many words, but much the sooner for an earnest desire, to which, let aptand sufficient words minister, be they few, or many, according as it happens. A long praier and a short, differ not in their capacities of being accepted; for both of them take their value according to the fervency of spirit, and the charity of the praier. That praier which is short by reason of an impatient spirit, or dulness, or despite of holy things, or indifferency of desires, is very often criminal, alwaies imperfect: and that praier which is long out of ostentation, or superstition, or a trifling spirit, is as criminal and imperfect as the other in their several instances. This rule relates to private praier. In publick, our devotion is to be measured by the appointed office, and we are to support our spirit with spiritual arts, that our private spirit may be a part of the publick spirit, and be adopted into the society and blessings of the communion of Saints.

9. In all forms of praier mingle petition with thanksgiving, that you may endear the present praier, and the future blessing by returning praise and thanks for what we have already received. This is Saint *Pauls* advice, [*Bee careful for nothing,* Phil 4. 6.

but

but in every thing by praier and supplication with thanksgiving let your requests bee made known unto God].

10. Whatever wee beg of God, let us also work for it; if the thing be matter of duty, or a consequent to industry. For God loves to bless labour and to reward it, but not to support idleness. And therefore our blessed Saviour in his Sermons joins watchfulness with praier: for Gods graces are but assistances, not new creations of the whole habit in every instant, or period of our life. Read Scriptures, and then pray to GOD for understanding: pray against temptation, but you must also *resist the Devil*, and then *hee will flee from you*. Ask of GOD competencie of living, but you must also *work with your hands, the things that are honest, that yee may have to supplie in time of need*: Wee can but do our endeavour, and pray for blessing, and then leav the success with GOD: and beyond this we cannot deliberate, wee cannot take care; but so far we must.

ἔπειτα λέγομεν, κύριε ὁ θεὸς πως μὴ ἀγωνιῶ, μάρι χεῖρας ἔχεις, ἐκ ἔχεις, ἐκ ἐπαινεῖ σὲ αὐτὰς ὁ θεὸς, οὐχὶ νῦν καθήμενος ἵνα σε αἱ μύξαι σε μὴ ῥέωσιν. ἀπομύξαι μᾶλλον. Arrian. l. 2. c 36.

To this purpose let every man studie his praiers, and read his dutie in his petitions. For the bodie of our praiers is the summe of our dutie; and as wee must ask of God whatsoever we need; so we must labour for all that we ask. Because it is our dutie, therefore wee must pray for Gods grace: but because Gods grace is necessarie, and without it we can do nothing, we are sufficiently taught, that in the proper matter of our religious

ligious praiers, is the juſt matter of our duty: and if wee ſhall turn our praiers into precepts, we ſhall the eaſier turn our hearty deſires into effective practices.

12. In all our praiers we muſt be careful to attend our preſent work, having a preſent minde, not wandring upon impertinent things, not diſtant from our words, much leſs contrary to them: and if our thoughts do at any time wander, and divert upon other objects, bring them back again with prudent and ſevere arts; by all means ſtriving to obtain a diligent, a ſober, an untroubled and a compoſed ſpirit.

Inter ſacra & vota verbis etiam profanis abſtinere me. Tacit.

13. Let your poſture and geſture of bodie in praiers bee reverent, grave, and humble; according to publick order, or the beſt examples, if it be in publick; if it be in private, either ſtand, or kneel, or lie flat upon the ground on your face, in your ordinary and more ſolemn praiers; but in extraordinary, caſual, and ejaculatory praiers, the reverence and devotion of the ſoul, and the lifting up the eies and hands to God with any other poſture not undecent, is uſual and commendable; for we may pray in bed, on horſeback, *every where, and at all times*, and in all circumſtances: and it is well if we do ſo; and ſome ſervants have not opportunity to pray ſo often as they would, unleſs they ſupplie the appetites of Religion by ſuch accidental devotions.

1 Tim. 2. 8.

14. [*Let praiers and ſupplications, and giving of thanks be made for all men: for Kings and all that are in authoritie: For this is good and acceptable in the ſight of God our Saviour.*

1 Tim. 2. 2.

our.] We who must love our Neighbours as our selves, must also pray for them as for our selves: with this onely difference, that we may enlarge in our temporal desires for Kings, and pray for secular prosperity to them with more importunity then for our selves; because they need more to enable their duty and government, and for the interests of Religion and Justice. This part of praier is by the Apostle called [*Intercession*] in which with special care we are to remember our Relatives, our Family, our Charge, our Benefactours, our Creditours; not forgetting to beg pardon and charity for our Enemies, and protection against them.

15. Relye not on a single praier in matters of great concernment: but make it as publick as you can by obtaining of others to pray for you: this being the great blessing of the communion of Saints, that a praier united is strong, like a well-ordered Army; and God loves to be tied fast with such cords of love, and constrained by a holy violence.

15. Every time that is not seiz'd upon by some other duty, is seasonable enough for praier; but let it be performed as a solemn duty morning and evening, that God may begin and end all our business, and *the outgoings of the morning and evening may praise him*; for so we bless *God*, and *God* blesses us. And yet fail not to finde or make opportunities to worship *God* at some other times of the day; at least by ejaculations and short addresses: more or less, longer or shorter, solemnly or without solemnity, privately or publickly, as you can, or are permitted; alwaies

waies remembring, that as every ſin is a degree of danger and unſafety; ſo every pious praier and well-imploied opportunity is a degree of return to hope and pardon.

Cautions for making Vowes.

16. A vow to *God* is an act of praier, and a great degree and inſtance of opportunity, and an increaſe of duty by ſome new uncommanded inſtance, or ſome more eminent degree of duty or frequency of action, or earneſtneſs of ſpirit in the ſame. And becauſe it hath pleaſed *God* in all Ages of the World to admit of entercourſe with his ſervants in the matters of vows, it is not ill advice, that we make vows to *God* in ſuch caſes in which we have great need, or great danger. But let it be done according to theſe rules and by theſe cautions.

1. That the matter of the Vow be lawfull. 2. That it be uſeful in order to Religion or Charity. 3. That it be grave, not trifling and impertinent, but great in our proportion of duty towards the bleſſing. 4. That it be in an uncommanded inſtance, that is, that it be *of ſomething*, or *in ſome manner*, or *in ſome degree* to which formerly wee were not formerly obliged, or which wee might have omitted without ſinne. 5. That it be done with prudence, that is, that it be ſafe in all the circumſtances of perſon, leſt we beg a bleſſing and fall into a ſnare. 6. That every vow of a new action bee alſo accompanied with

with a new degree and enforcement of our eſſential and unalterable duty: ſuch as was *Jacobs* vow; that (beſides the paiment of a tithe) *God ſhould be his God*: that ſo hee might ſtrengthen his duty to him firſt in eſſentials and precepts; and then in additionals and accidentals. For it is but an ill Tree that ſpends more in leavs and ſuckers and gummes then in fruit: and that thankfulneſs and Religion is beſt, that firſt ſecures duty, and then enlarges in counſels. Therefore let every great praier, and great need, and great danger draw us to GOD, nearer by the approach of a pious purpoſe to live more ſtrictly, and let every mercy of GOD anſwering that praier, produce a real performance of it. 7. Let not young beginners in Religion enlarge their hearts and ſtraighten their libertie by vows of long continuance: nor (indeed) any one elſe, without a great experience of himſelf, and of all accidental dangers. Vows of ſingle actions are ſafeſt, and proportionable to thoſe ſingle bleſſings ever begg'd in ſuch caſes of ſudden and tranſient importunities. 8. Let no action which is matter of queſtion and diſpute in Religion, ever becom the matter of a vow. He vows fooliſhly that promiſes to God to live and die in ſuch an opinion, in an article not neceſſary, nor certain; or that upon confidence of his preſent guide, bindes himſelf for ever to the profeſſion of what he may afterwards more reaſonably contradict, or may finde not to bee uſeful, or not profitable, but of ſom danger, or of no neceſſitie.

Anguſtum annulum non geſta: dixit Pythag. id eſt. vitæ genus liberum ſectare, nec vinculo temetipſum oſtringe. Plutarch.

Sic Novatus novitios ſuos compulit ad jurandum, ne unquam ad Catholicos Epiſcopos rediren: Euſeb l. 2. Eccl. hiſt.

If

If we obſerve the former rules, we ſhall pray piouſly and effectually; but becauſe even this duty hath in it ſome eſpecial temptations, it is neceſſarie that we be armed by ſpecial remedies againſt them. The dangers are 1. Wandring thoughts. 2. Tediouſneſs of ſpirit. Againſt the firſt theſe advices are profitable.

Remedies againſt wandring thoughts in Praier.

If we feel our ſpirits apt to wander in our praiers, and to retire into the World, or to things unprofitable, or vain and impertinent;

1. Uſe praier to bee aſſiſted in praier: pray for the ſpirit of ſupplication, for a ſober, fixed, and recollected ſpirit: and when to this you adde a moral induſtry to be ſteady in your thoughts, whatſoever wandrings after this do return irremediably, are a miſerie of Nature and an imperfection, but no ſin while it is not cheriſhed and indulged to.

2. In private it is not amiſs to attempt the cure by reducing your praiers into Collects, and ſhort forms of praier, making voluntary interruptions, and beginning again, that the want of ſpirit and breath may bee ſupplied by the ſhort ſtages and periods.

3. When you have obſerved any conſtionsrable wandring of your thoughts, binde your ſelf to repeat that praier again with actual attention, or elſe revolve the full ſenſe of it in your ſpirit, and repeat it in all the effect and deſires of it: and poſſibly the tempter may bee driven away with his

with a new degree and enforcement of our essential and unalterable duty: such as was *Jacobs* vow; that (besides the paiment of a tithe) *God should be his God:* that so hee might strengthen his duty to him first in essentials and precepts; and then in additionals and accidentals. For it is but an ill Tree that spends more in leavs and suckers and gummes then in fruit: and that thankfulness and Religion is best, that first secures duty, and then enlarges in counsels. Therefore let every great praier, and great need, and great danger draw us to GOD, nearer by the approach of a pious purpose to live more strictly, and let every mercy of GOD answering that praier, produce a real performance of it. 7. Let not young beginners in Religion enlarge their hearts and straighten their libertie by vows of long continuance: nor (indeed) any one else, without a great experience of himself, and of all accidental dangers. Vows of single actions are safest, and proportionable to those single blessings ever begg'd in such cases of sudden and transient importunities. 8. Let no action which is matter of question and dispute in Religion, ever becom the matter of a vow. He vows foolishly that promises to God to live and die in such an opinion, in an article not necessary, nor certain; or that upon confidence of his present guide, bindes himself for ever to the profession of what he may afterwards more reasonably contradict, or may finde not to bee useful, or not profitable, but of som danger, or of no necessitie.

Angustum annulum non gesta: dixit Pythag. id est. vitæ genus liberum sectare, nec vinculo temetipsum obstringe. Plutarch.

Sic Novatus novitios suos compulit ad jurandum, ne unquam ad Catholicos Episcopos rediren: Euseb l. 2. Eccl. hist.

If

If we obſerve the former rules, we ſhall pray piouſly and effectually; but becauſe even this duty hath in it ſome eſpecial temptations, it is neceſſarie that we be armed by ſpecial remedies againſt them. The dangers are 1. Wandring thoughts. 2. Tediouſneſs of ſpirit. Againſt the firſt theſe advices are profitable.

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his own art, and may ceaſe to interpoſe his trifles, when he perceives they doe but vex the perſon into carefulneſs, and piety: and yet he loſes nothing of his devotion, but doubles the earneſtneſs of his care.

4. If this be not ſeaſonable, or opportune, or apt to any Mans circumſtances, yet be ſure with actual attention to ſay a hearty Amen to the whole prayer, with one united deſire, earneſtly begging the graces mentioned in the prayer: for that deſire does the great work of the prayer, and ſecures the bleſſing, if the wandring thoughts were againſt our will, and diſclaimed by contending againſt them.

5. Avoid multiplicity of buſineſſes of the World; and in thoſe that are unavoidable, labour for an evenneſſe and tranquillity of ſpirit, that you may be untroubled & ſmooth in all tempeſts of fortune: for ſo we ſhall better tend Religion, when we are not torn in pieces with the cares of the World, and ſeiſed upon with low affections, paſſions and intereſt.

6. It helps much to attention and actual advertiſement in our prayers, if we ſay our prayers ſilently without the voice, only by the ſpirit. For in mental prayer, if our thts wander, we only ſtand ſtill; when ninde returns, we go on again, there is none of the prayer loſt, as it is, if our mouths ſpeak and our hearts wander.

7. To incite you to the uſe of theſe or any other counſels you ſhall meet with, remember that it is a great undecency to deſire of God to hear thoſe prayers, a great part whereof

whereof we doe not hear our ſelves. If they be not worthy of our attention, they are farre more unworthy of Gods.

Signes of tediouſneſſe of ſpirit in our prayers and all actions of religion.

The ſecond temptation in our prayer is a tediouſneſs of ſpirit, or a wearineſs of the imployment: like that of the Jews, who complained that they were weary of the new moons, and their ſouls loathed the frequent return of their Sabbaths: ſo doe very many Chriſtians, who firſt pray without fervour and earneſtneſs of ſpirit: and ſecondly meditate but ſeldom, and that without fruit, or ſenſe, or affection: or thirdly who ſeldom examine their conſciences, and when they doe it, they doe it but ſleepily, ſlightly, without compunction, or hearty purpoſe, or fruits of amendment. 4. They enlarge themſelves in the thoughts and fruition of temporal things, running for comfort to them only in any ſadneſs and misfortune. 5. They love not to frequent the Sacraments, nor any the inſtruments of religion, as ſermons, confeſſions, prayers in publick, faſtings, but love eaſe, and a looſe undiſciplin'd life. 6. They obey not their ſuperiours, but follow their own judgment, when their judgment follows their affections, and their affections follow ſenſe and worldly pleaſures. 7. They neglect, or diſſemble, or deferre, or doe not attend to the motions and inclinations to virtue which the Spirit of God puts into their ſoul. 8. They repent them of their vows and holy purpoſes, not becauſe they diſcover any

indiſcretion in them, or intolerable inconvenience, but becauſe they have within them labor, (as the caſe now ſtands to them) diſpleaſure. 9. They content themſelves with the firſt degrees and neceſſary parts of virtue, and when they are arrived thither, they ſit down, as if they were come to the mountain of the Lord, and care not to proceed on toward perfection. 10. They enquire into all caſes in which it may be lawful to omit a duty, and though they will not do leſs then they are bound to, yet they will do no more then needs muſt; for they do out of fear, and ſelf-love, not out of the love of God, or the ſpirit of holineſs and zeal. The event of which will be this. He that will do no more then needs muſt, will ſoon be brought to omit ſomething of his duty, and will be apt to believe leſs to be neceſſary then is.

Remedies againſt tediouſneſs of ſpirit.

The Remedies againſt this temptation are theſe.

1. Order your private devotions ſo, that they become not arguments & cauſes of tediouſneſs by their indiſcreet length; but reduce your words into a narrower compaſs, ſtill keeping all the matter, and what is cut off in the length of your praiers, ſupply in the earneſtneſs of your ſpirit; for ſo nothing is loſt while the words are changed into matter, and length of time into fervencie of devotion. The forms are made not the leſs perfect, and the ſpirit is more, and the ſcruple is remov'd.

2. It is not imprudent if we provide variety of forms of Praier to the ſame purpoſes,

ſes, that the change by conſulting with the appetites of fancy, may better entertain the Spirit: and poſſibly we may be pleaſed to recite a hymn, when a Collect ſeems flat to us and unpleaſant, and we are willing to ſing rather then to ſay, or to ſing this rather then that: we are certain that variety is delightful, and whether that be natural to us, or an imperfection, yet if it be complied with, it may remove ſome part of the temptation.

3. Break your office and devotion into fragments, and make frequent returnings by ejaculations and abrupt entercourſes with God; for ſo, no length can oppreſs your tenderneſs and ſicklineſs of ſpirit; and by often praying in ſuch manner and in all circumſtances, we ſhall habituate our ſouls to praier, by making it the buſineſs of many leſſer portions of our time: and by thruſting in between all our other imploiments, it will make every thing reliſh of religion, and by degrees turn all into its nature.

4. Learn to abſtract your thoughts and deſires from pleaſures and things of the world. For nothing is a direct cure to this evil, but cutting off all other loves and adherences. Order your affairs ſo, that religion may be propounded to you as a reward, and praier as your defence, and holy actions as your ſecurity, and charity and good works as your treaſure: conſider that all things elſe are ſatisfactions but to the bruſiſh part of a man, and that theſe are the refreſhments and reliſhes of that noble part of us by which we are better then beaſts: and

whatsoever other instrument, exercise or consideration is of use to take our loves from the world, the same is apt to place them upon God.

5. Doe not seek for deliciousness and sensible consolations in the actions of religion, but only regard the duty and the conscience of it. For although in the beginning of religion most frequently, and at some other times irregularly, God complies with our infirmity, and encourages our duty with little overflowings of spiritual joy, and sensible pleasure, and delicacies in prayer, so as we seem to feel some little beam of Heaven and great refreshments from the Spirit of consolation; yet this is not alwaies safe for us to have, neither safe for us to expect and look for: and when we doe, it is apt to make us cool in our enquiries and waitings upon Christ when we want them: It is a running after him, not for the miracles, but for the loaves; not for the wonderful things of God, and the desires of pleasing him, but for the pleasures of pleasing our selves. And as we must not judge our devotion to be barren or unfruitful when we want the overflowings of joy running over: so neither must we cease for want of them; If our spirits can serve God choosingly and greedily out of pure conscience of our duty, it is better in it self, and more safe to us.

6. Let him use to soften his spirit with frequent meditation upon sad and dolorous objects, as of death, the terrours of the day of judgment; fearful judgments upon sinners, strange horrid accidents, fear of Gods wrath, the pains of Hell, the unspeakable amaze-

amazements of the damned, the intolerable load of a ſad eternity. For whatſoever creates fear, or makes the ſpirit to dwell in a religious ſadneſs, is apt to entender the ſpirit, aud make it devout and plyant to any part of duty. For a great fear, when it is ill managed, is the parent of ſuperſtition; but a diſcreet & well guided fear produces religion.

7. Pray often and you ſhall pray oftner, and when you are accuſtomed to a frequent devotion, it will ſo inſenſibly unite to your nature and affections, that it will become trouble to omit your uſual or appointed prayers: and what you obtain at firſt by doing violence to your inclinations, at laſt will not be left without as great unwillingneſs as that by which at firſt it entred. This rule relies not only upon reaſon derived from the nature of habits, which turn into a ſecond nature, and make their actions eaſie, frequent and delightful: but it relies upon a reaſon depending upon the nature and conſtitution of grace, whoſe productions are of the ſame nature with the parent, and increaſes it ſelf, naturally growing from granes to huge trees, from minutes to vaſt proportions, and from moments to Eternity. But be ſure not to omit your uſual prayers without great reaſon, though without ſin it may be done; becauſe after you have omitted ſomething, in a little while you will be paſſed the ſcruple of that, and begin to be tempted to leave out more: keep your ſelf up to your uſual forms; you may enlarge when you will; but doe not contract or leſſen them without a very probable reaſon.

8. Let a man frequently and seriously by imagination place himself upon his death-bed, and consider what great joyes he shall have for the remembrance of every day well spent; and what then he would give that he had so spent all his dayes: He may guesse at it by proportions: for it is certain he shall have a joyfull and prosperous night, who hath spent his day holily; and he resignes his soul with peace into the hands of God, who hath lived in the peace of God, and the works of religion in his life time. This consideration is of a real event, it is of a thing that will certainly come to pass. *It is appointed for all men once to die, and after death comes Judgement*; the apprehension of which is dreadful, and the presence of it is intolerable, unlesse by religion and sanctity we are dispos'd for so venerable an appearance.

9. To this may be useful that we consider the easinesse of Christs yoke, the excellences and sweetnesses that are in religion, the peace of conscience, the joy of the Holy Ghost, the rejoycing in God, the simplicity and pleasure of virtue, the intricacy, trouble and businesse of sin; the blessings and health and reward *of that*, the curses, the sicknesses and sad consequences *of this*; and that, if we are weary of the labours of religion, we must eternally sit still and do nothing: for whatsoever we do, contrary to it, is infinitely more full of labour, care, difficulty, and vexation.

See the Great Exemplar, Part. 3. Disc. 14. of the easines of Christian Religion.

10. Consider this also, that tediousnesse of spirit, is the beginning of the most dangerous condition and estate in the whole World.

World. For it is a great diſpoſition to the ſin againſt the holy Ghoſt; it is apt to bring a man to backſliding, and the ſtate of unregeneration, to make him return to his vomit and his ſink, and either to make the man impatient, or his condition ſcrupulous, unſatisfied, irkſome and deſperate: and *it is better that he had never known the way of godlineſs, then after the knowledge of it, that he ſhould fall away.* There is not in the World a greater ſigne that the ſpirit of Reprobation is beginning upon a man, then when he is habitually and conſtantly, or very frequently, weary, and ſlights, or loaths holy Offices.

11. The laſt remedy that preſervs the hope of ſuch a man, and can reduce him to the ſtate of zeal and the love of God, is a pungent, ſad, and a heavy affliction; not deſperate, but recreated with ſome intervals of kindneſſe, or little comforts, or entertained with hopes of deliverance: which condition, if a man ſhall fall into, by the grace of God he is likely to recover: but if this help him not, it is infinite odds but he will *quench the Spirit.*

SECT. VIII.

Of Almes.

LOve is as communicative as fire, as buſie, and as active, and it hath four twin Daughters, extreme like each other; and but that the Doctors of the School have done as *Thamars* Midwife did, who bound a Scarlet threed, ſomething to diſtinguiſh them, it

would be very hard to call them asunder. Their names are: 1. *Mercy.* 2. *Beneficience,* or well-doing. 3. *Liberality.* And 4. *Almes*; which by a special privilege hath obtained to be called after the Mothers name, and is commonly called, *Charity.* The first or eldest is seated in the affection, and it is that, which all the other must attend. For Mercy without Almes is acceptable, when the person is disabled to expresse outwardly, what he heartily desires. But Almes without Mercy, are like prayers without devotion, or Religion without Humility. 2. *Beneficence,* or well-doing, is a promptnes and noblenes of minde, making us to doe offices of curtesie, and humanity to all sorts of persons in their need, or out of their need. 3. *Liberality* is a disposition of minde opposite to covetousnes, and consists in the despite and neglect of money upon just occasions, and relates to our friends, children, kindred, servants and other relatives. 4. But *Almes* is a relieving the poor and needy. The first and the last only are duties of Christianity. The second and third are circumstances and adjuncts of these duties: for *Liberality* increases the degree of Almes, making our gift greater; and *Beneficence* extends it to more persons and orders of Men, spreading it wider. The former makes us sometimes to give more then we are able; and the latter gives to more then need by the necessity of Beggers, and serves the needs and conveniencies of persons, and supplies circumstances: whereas properly, *Almes* are doles and largesses to the necessitous, and calamitous

calamitous people; ſupplying the neceſſities of Nature, and giving remedies to their miſeries.

Mercy and Almes are the body and ſoul of that charity which we muſt pay to our Neighbours need: and it is a precept which God therefore enjoyned to the World, that the great inequality which he was pleaſed to ſuffer in the poſſeſſions and accidents of Men, might be reduced to ſome temper and evenneſs; and the moſt miſerable perſon might be reconciled to ſome ſenſe and participation of felicity.

Works of mercy, or the ſeveral kindes of corporal Almes.

The works of Mercy are ſo many as the affections of Mercy have objects, or as the World hath kindes of miſery. Men want meat or drink, or clothes, or a houſe, or liberty, or attendance, or a grave. In proportion to theſe, ſeven works are uſually aſſigned to Mercy; and there are ſeven kindes of corporal almes reckoned. 1. To feed the hungry. 2. To give drink to the thirſty. 3. Or clothes to the naked. 4. To redeem Captives. 5. To viſit the ſick. 6. To entertain ſtrangers. 7. To bury the dead. * But many more may be added. Such as are. 8. To give phyſick to ſick perſons. 9. To bring cold and ſtarved people to warmth and to the fire: for ſometimes clothing will not doe it; or this may be done when we cannot doe the other. 9. To lead the blinde in right waies. 10. To lend money. 11. To forgive debts. 12. To remit forfeitures. 13. To mend

Mat. 25. 35.

* Mat. 26. 2 Sam. 2.

high-wayes and bridges. 14. To reduce or guide wandring travellers. 15. To ease their labours by accõmodating their work with apt instruments; or their journey with beasts of carriage. 16. To deliver the poor from their oppressors. 17. To dye for my brother* 18. To pay maydens dowries, and to procure for them honest and chast marriages.

* *Nobilis hæc esset pietatis rixa duobus,*
Quòd pro fratre mori vellet uterq; prior. Mart.

Works of spiritual Almes and mercy, are

1 Thes. 5. 14. Heb. 10. 24. 1. To teach the ignorant. 2. To counsell doubting persons. 3. To admonish sinners *diligently, prudently, seasonably, and charitably:* To which also may be reduced, provoking and encouraging to good works. 4. To comfort the afflicted. 5. To pardon offenders. 6. To suffer and support the weak. 7. To pray for all estates of men, and for relief to all their necessities. To which may be added. 8. To punish or correct refractorinesse. 9. To be gentle and charitable in censuring the actions of others. 10. To establish the scrupulous wavering, and inconstant spirits. 11. To confirm the strong. 12. Not to give scandal. 13. To quit a man of his fear. 14. ✶ To redeem maydens from prostitution and publication of their bodies.

* *Puella prosternit se ad pedes: miserere virginitatis meæ ne prostituas hoc corpus sub tam turpi titulo* Hist. Apoll. Tyr.

* *Laudi ductum apud veteres, αἰ τὰ χρήματα νέων & ἀπορευμένας κατὰ χάριν.*

To both these kinds, a third also may be added of a mixt nature, partly corporal, and partly spiritual: such are, 1. Reconciling enemies. ✶ 2. Erecting publick Schools of Learning. 3. Maintaining Lectures of Divinity

vinity. 4. Erecting Colledges for Religion, and retirement from the noyſes and more frequent temptations of the World. 5. Finding imployment for unbuſied perſons, and putting children to honeſt Trades. For the particulars of Mercy or Almes cannot be narrower then Mens needs are: and the old method of Almes is too narrow to comprize them all; and yet the kinds are too many to be diſcourſed of particularly: only our bleſſed Saviour in the precept of *Almes*, uſes the inſtances of *relieving the poor*, and *forgiveneſſe of injuries*; and by proportion to theſe, the reſt whoſe duty is plain, ſimple, eaſie and neceſſary, may be determin'd. But Almes in general are to be diſpos'd of according to the following Rules.

Rules for giving Almes.

1. Let no man do almes of that which is none of his own; for of that he is to make reſtitution; that is due to the owners, not to the poor: for every man hath need of his own, and that is firſt to be provided for; and then you muſt think of the needs of the poor. He that gives the poor what is not his own, makes himſelf a thief, and the poor to be the receivers. This is not to be underſtood as if it were unlawful for a man that is not able to pay his debts, to give ſmaller almes to the poor. He may not give ſuch portions as can in any ſenſe more diſable him to do juſtice: but ſuch, which if they were ſaved could not advance the other duty, may retire to this, and do S. Greg. 7. l. 10. Epiſt. 2.

Præbeant misericordia ut conservetur justitia. S. Aug. Prov. 3. 9.

doe here what they may, since in the other duty they cannot doe what they should. But generally Cheaters and Robbers cannot give almes of what they have cheated and robbed, unlesse they cannot tell the persons whom they have injured, or the proportions; and in such cases they are to give those unknown portions to the poor by way of restitution, for it is no almes: only God is the supreme Lord to whom those escheats devolve, and the poor are his Receivers.

2. Of money unjustly taken and yet voluntarily parted with, we may and are bound to give almes: such as is money given and taken for false witnesse, bribes, simonaical contracts, because the Receiver hath no right to keep it, nor the Giver any right to recall it, it is unjust money, and yet payable to none but the supreme Lord (who is the person injured) and to his Delegates, that is, the poor. To which I insert these cautions. 1. If the person injured by the unjust sentence of a bribed Judge, or by false witnesse, be poor, he is the proper object and bosome to whom the restitution is to be made. 2. In case of Simony, the Church, to whom the Simony was injurious, is the lap into which the restitution is to be powred, and if it be poor and out of repair, the Almes or Restitution (shall I call it) are to be paid to it.

Decret: ep: tit: de Simonia.

3. There is some sort of gain that hath in it no injustice properly so called; but it is unlawful and *filthy lucre*: such as is money taken for work done unlawfully upon the *Lords*

Lords day, hire taken for disfiguring ones ſelf, and for being profeſſed jeſters, the wages of ſuch as make unjuſt bargains, and of harlots: of this money there is ſome preparation to be made before it be given in Almes. The money is infected with the plague, and muſt paſſe through the fire or the water before it be fit for Almes: the perſon muſt repent and leave the crime, and then miniſter to the poor.

4. He that gives Almes muſt do it in mercy, that is, out of a true ſenſe of the calamity of his brother, firſt feeling it in himſelf in ſome proportion, and then endevouring to eaſe himſelf and the other of their common calamity. Againſt this rule they offend who give Almes out of cuſtome, or to upbraid the poverty of the other, or to make him mercenary and obliged, or with any unhandſome circumſtances.

Donum miſeridum eſt niſi conſenſu veſtitur. l. 3. C. de pact.

5. He that gives Almes muſt do it with a ſingle eye and heart; that is, without deſignes to get the praiſe of men: and if he ſecures that, he may either give them publickly, or privately: for Chriſt intended only to provide againſt pride and hypocriſie, when he bade Almes to be given in ſecret; it being otherwiſe one of his commandements, *that our light ſhould ſhine before men:* this is more excellent, that is more ſafe.

Qui dedit beneficium taceat narret qui accepit. Senec.

6. To this alſo appertains, that he who hath done a good turn ſhould ſo forget it as not to ſpeak of it: but he that boaſts it or upbraids it, hath paid himſelf, and loſt the nobleneſſe of the charity.

7. Give Almes with a cheerful heart and coun-

2 Cor. 9. 7. countenance, *not grudgingly or of neceſſity, for God loveth a cheerful giver*; and therefore give quickly when the power is in thy hand, and the need is in thy Neighbour, and thy Neighbour at thy door. He gives twice that relieves ſpeedily.

Luke 6. 30. 8. According to thy ability give to all men that need; and in equal needs give firſt to good men, rather then to bad men; and if the needs be unequal do ſo too; provided that the need of the pooreſt be not violent Galat. 6. 10. or extreme: but if an evil man be in extreme neceſſity, he is to be relieved rather then a good man who can tarry longer, and may ſubſiſt without it; and if he be a good man, he will deſire it ſhould be ſo: becauſe himſelf is bound to ſave the life of his brother with doing ſome inconvenience to himſelf: and no difference of virtue or vice, can make the eaſe of one begger equal with the life of another.

9. Give no Almes to vitious perſons, if ſuch Almes will ſupport their ſin: as if they 2 Theſ. 3. 10. will continue in idleneſſe [*if they will not work, neither let them eat*] or if they will *A Cavallo chi non porta ſella biada non ſi crevella.* ſpend it in * drunkenneſſe, or wantonneſſe: ſuch perſons when they are reduced to very great want, muſt be relieved in ſuch proportions, as may not relieve their dying luſt, but may refreſh their faint or dying bodies.

* *De Mendico malè meretur, qui ei dat quod edit, aut quod bibat. Nam & illud quod dat perdit, & illi producit vitam ad miſeriam.* Trin.

10. The beſt objects of charity are poor houſe-keepers that labour hard, and are burdened with many children; or Gentlemen fallen into ſad poverty, eſpecially if by innocent

nocent misfortune (and if their crimes brought them into it, yet they are to be relieved according to the former rule) perſecuted perſons, widowes, and fatherleſſe children, putting them to honeſt trades or ſchools of learning: and ſearch into the needs of numerous and meaner families; for there are many perſons that have nothing left them but miſery and modeſty: and towards ſuch we muſt adde two circumſtances of charity. 1. To enquire them out. 2. To convey our relief unto them ſo as we do not make them aſhamed.

Beatus qui intelligit ſuper egenum & pauperem vſal.

A donare è ſapere ingegno biſogna bavere.

11. Give, looking for nothing again, that is, without conſideration of future advantages: give to children, to old men, to the unthankful, and the dying, and to thoſe you ſhall never ſee again: for elſe your Almes or curteſy is not charity, but traffick and merchandiſe: and be ſure that you omit not to relieve the needs of your enemy and the injurious; for ſo poſſibly you may win him to your ſelf; but do you intend the winning him to God.

12. Truſt not your Almes to intermedial, uncertain and under diſpenſers: by which rule is not only intended the ſecuring your Almes in the right channel; but the humility of your perſon, and that which the Apoſtle calls *the labour of love*: and if you converſe in Hoſpitals, and Almes-houſes, and miniſter with your own hands what your heart hath firſt decreed, you will find your hearts endeared and made familiar with the needs and with the perſons of the poor, thoſe excellent images of Chriſt.

13. What-

13. Whatſoever is ſuperfluous in thy eſtate is to be diſpenſed in Almes. * *He that hath two coats muſt give to him that hath none*; that is, he that hath beyond his need muſt give that which is beyond it: Only among needs we are to reckon not only what will ſupport our life, but alſo what will maintain the decency of our eſtate and perſon; not only in preſent needs, but in all future neceſſities, and very probable contingencies, but no further: we are not obliged beyond this, unleſs we ſee very great, publick and calamitous neceſſities: but yet, if we do extend beyond our meaſures, and give more then we are able, we have the *Philippians* and many holy perſons for our precedent, we have S. *Paul* for our encouragement, we have Chriſt for our Counſellour, we have God for our rewarder, and a great treaſure in Heaven for our recompence and reſtitution. But I propound it to the conſideration of all Chriſtian people, that they be not nice and curious, fond and indulgent to themſelves in taking accounts of their perſonal conveniences, and that they make their proportions moderate and eaſy, according to the order and manner of Chriſtianity; and the conſequent will be this, that the poor will more plentifully be relieved, themſelves will be more able to do it, and the duty will be leſſe chargeable, and the owners of eſtates charged with fewer accounts in the ſpending them. It cannot be denied, but in the expences of all liberal and great perſonages many

* ——— *Præmonſtro tibi*
Ut ita te aliorum miſereſcat, ne tui alios miſereat. Tr inummus.

things

things might be ſpared: ſome ſuperfluous ſervants, ſome idle meetings, ſome unneceſſary and imprudent feaſts, ſome garments too coſtly, ſome unneceſſary Law-ſuits, ſome vain journeys: and when we are tempted to ſuch needleſs expences, if we ſhall deſcend to moderation, and lay aſide the ſurpluſage, we ſhall find it with more profit to be laid out upon the poor members of Chriſt, then upon our own with vanity. But this is only intended to be an advice in the manner of doing Almes: for I am not ignorant that great variety of clothes alwayes have been permitted to Princes and Nobility, and others in their proportion; and they uſually give thoſe clothes as rewards to ſervants, and other perſons needful enough, and then they may ſerve their own fancy and their duty too: but it is but reaſon and religion to be careful, that they be given to ſuch only where duty, or prudent liberality, or almes determine them: but in no ſenſe let them do it ſo as to miniſter to vanity, to luxury, to prodigality. The like alſo is to be obſerved in other inſtances. And if we once give our minds to the ſtudy and arts of Almes, we ſhall find wayes enough to make this duty eaſy, profitable, and uſeful.

1. He that plaies at any game muſt reſolve before hand to be indifferent to win or loſe: but if he gives to the poor all that he wins, it is better then to keep it to himſelf: but it were better yet, that he lay by ſo much as he is willing to loſe, and let the game alone, and by giving ſo much Almes, traffick for eternity. That is one way.

2. Another

2. Another is, keeping the faſting dayes of the Church; which if our condition be ſuch as to be able to caſt our accounts, and make abatements for our wanting ſo many meals in the whole year, (which by the old appointment did amount to 153, and ſince moſt of them are fallen into deſuetude, we may make up as many of them as we pleaſe by voluntary faſts) we may from hence find a conſiderable relief for the poor. But if we be not willing ſometimes to faſt that our brother may eat, we ſhould ill dye for him. S. *Martin* had given all that he had in the world to the poor, ſave one coat, and that alſo he divided between two beggers. A Father in the mount of *Nitria* was reduced at laſt to the Inventary of one Teſtament, and that book alſo was tempted from him by the needs of one whom he thought poorer then himſelf. Greater yet: S. *Paulinus* ſold himſelf to ſlavery to redeem a young man, for whoſe captivity his Mother wept ſadly; & it is ſaid that S. *Katherine* ſuck't the envenom'd wounds of a villain who had injured her moſt impudently: And I ſhall tell you of a greater charity then all theſe put together: Chriſt gave himſelf to ſhame and death to redeem his enemies from bondage, and death, and Hell.

3. Learn of the frugal man, and only avoid ſordid actions, and turn good husband and change your arts of getting into providence for the poor, and we ſhall ſoon become rich in good works; and why ſhould we not do as much for charity, as for covetouſneſs, for Heaven, as for the fading world, for God and the

the Holy Jeſus, as for the needleſs ſuperfluities of back and belly?

14. In giving almes to beggers and perſons of that low rank, it is better to give little to each that we may give to the more, ſo extending our almes to many perſons: but in charities of religion, as building Hoſpitals, Colleges, and houſes for devotion, and in ſupplying the accidental wants of decayed perſons, fallen from great plenty to great neceſſity, it is better to unite our almes then to diſperſe them, to make a noble relief or maintenance to one, and to reſtore him to comfort, then to ſupport only his natural needs, and keep him alive only, unreſcued from ſad diſcomforts.

15. The Precept of almes or charity bindes not indefinitely to all the inſtances and kindes of charity: for he that delights to feed the poor, and ſpends all his portion that way, is not bound to enter into priſons and redeem captives: but we are obliged by the preſence of circumſtances, and the ſpecial diſpoſition of providence, and the pityableneſſe of an object, to this or that particular act of charity. The eye is the ſenſe of mercy, and the bowels are its organ, and that enkindles pity, and pity produces almes: *When the eye ſees what it never ſaw, the heart will think what it never thought*: but when we have an object preſent to our eye, then we muſt pity, for there the providence of God hath fitted our charity with circumſtances. He that is in thy ſight or in thy Neighbourhood is fallen into the lot of thy charity.

16. If

Luk 21.2. Act.3.6. *Chi ti da un oſſa non ti verrebbe morta* 2 Cor.8.12 1 Pet.1.22.

16. If thou haſt no money yet thou muſt have mercy, and art bound to pity the poor, and pray for them, and throw thy holy deſires and devotions into the treaſure of the Church: and if thou doeſt what thou art able, be it little or great, corporal or ſpiritual, the charity of almes, or the charity of prayers, a cup of wine or a cup of water, if it be but *love to the brethren*, or a deſire to help all, or any of Chriſts poor, it ſhall be *accepted according to what a man hath, not according to what he hath not*. For *Love* is all this, and all the other Commandments: and it will expreſſe it ſelf where it can, and where it cannot, yet it is *love* ſtill, and it is alſo *ſorrow* that it cannot.

Motives to Charity.

Math.6.4. & Math 13. 12.33.& 25. 30. Luke 11.41. 1 Tim 4.

The motives to this duty are ſuch as holy Scripture hath propounded to us by way of conſideration and propoſition of its excellencies, and conſequent reward. 1. There is no one duty which our bleſſed Saviour did recommend to his Diſciples with ſo repeated an injunction as this of charity and Almes. To which adde the words ſpoken by our Lord, *It is better to give then to receive*; and when we conſider how great a bleſſing it is that we beg not from door to door, it is a ready inſtance of our thankfulneſſe to God, for his ſake to relieve them that do. 2. This duty is that alone whereby the future day of judgement ſhall be tranſacted. For nothing but charity and almes is that whereby Chriſt ſhall declare the juſtice and mercy of the eternal ſentence. Martyrdome

tyrdome it ſelf is not there expreſſed, and no otherwiſe involved, but as it is the greateſt charity. 3. Chriſt made himſelf the greateſt and daily example of almes or charity. He went up and down doing good, preaching the Goſpel, and healing all diſeaſes: and God the Father is imitable by us in nothing but in purity and mercy. 4. Almes given to the poor redound to the emolument of the Giver both temporal and eternal. 5. They are inſtrumental to the remiſſion of ſins, Our forgiveneſſe and mercy to others being made the very rule and proportion of our confidence and hope and our prayer to be forgiven our ſelves. 6. It is a treaſure in Heaven, it procures friends when we dye. It is reckoned as done to Chriſt whatſoever we do to our poor brother; and therefore when a poor man begs for Chriſt his ſake, if he have reaſon to ask for Chriſt his ſake, give it him if thou canſt. Now every man hath title to ask for Chriſts ſake, whoſe need is great, and himſelf unable to cure it, and if the man be a Chriſtian. Whatſoever charity Chriſt will reward, all that is given for Chriſts ſake, and therefore it may be asked in his name: but every man that uſes that ſacred name for an endearment, hath not a title to it, neither he nor his need. 7. It is one of the wings of prayer, by which it flyes to the throne of grace. 8. It crowns all the works of piety. 9. It cauſes thankſgiving to God on our behalf. 10. And the bowels of the poor bleſſe us, and they pray for us. 11. And that portion of our eſtate, out of which a tenth, or a fifth,

Philip 4.17.

Acts 10.4. Heb 13.6. Eccleſ. 3.1. Dan. 4.27.

or

or a twentieth, or ſome offering to God for religion and the poor goes forth, certainly returns with a greater bleſſing upon all the reſt. It is like the effuſion of oyl by the Sidonian woman; as long as ſhe poures into empty veſſels, it could never ceaſe running: or like the Widows barrel of meal, it conſumes not as long as ſhe fed the Prophet. 12. The ſumme of all is contained in the words of our bleſſed Saviour: *Give almes of ſuch things as you have, and behold all things are clean unto you.* 13. To which may be added, that charity or mercy is the peculiar character of Gods Elect, and a ſigne of predeſtination; which advantage we are taught by S. *Paul*: [*Put on therefore as the elect of God, holy and beloved, bowels of mercy, kindneſſe &c. forbearing one another, and forgiving one another; if any man have a quarrel againſt any.* The reſult of all which we may read in the words of S. *Chryſoſtome*: *To know the art of almes, is greater then to be crowned with the Diadem of Kings. And yet to convert one ſoul is greater then to poure out ten thouſand talents into the baſkets of the poor.*

Nunquam memini me legiſſe mala morte mortuum qui libenter opera charitatis exercuit. S. *Hieron.* Ep ad Nepot.

Coloſſ.3.12.

But becauſe giving almes is an act of the virtue of mercifulneſſe, our endevour muſt be by proper arts to mortifie the parents of unmercifulneſſe, which are 1. Envy, 2. Anger, 3. Covetouſneſſe, in which we may be helped by the following rules or inſtruments.

Remedies

Remedies againſt unmercifulneſſe, and uncharitableneſſe.

1. *Againſt Envy: by way of conſideration.*

Againſt Envy I ſhall uſe the ſame argument I would uſe to perſwade a man from the Fever or the dropſie. 1. Becauſe it is a diſeaſe, it is ſo far from having pleaſure in it, or a temptation to it, that it is full of pain, a great inſtrument of vexation; it eats the fleſh, and dries up the marrow, and makes hollow eyes, and lean cheeks, and a pale face. 2. It is nothing but a direct reſolution never to enter into Heaven by the way of noble pleaſure taken in the good of others. 3. It is moſt contrary to God. 4. And a juſt contrary ſtate to the felicities and actions of Heaven, where every ſtar encreaſes the light of the other, and the multitude of gueſts at the ſupper of the Lamb makes the eternal meal more feſtival. 5. It is perfectly the ſtate of Hell, and the paſſion of Devils: for they do nothing but deſpair in themſelves, *and envy others quiet or ſafety, and yet cannot rejoyce either in their good, or in their evil, although they endevour to hinder that, and procure this, with all the devices and arts of malice and of a great underſtanding. 6. Envy can ſerve no end in the world; it cannot pleaſe any thing, nor do any thing, nor hinder any thing, but the content and felicity of him that hath it. 7. Envy can never pretend to juſtice, as hatred and uncharitableneſſe ſometimes may: for there may be cauſes of hatred, and

* *Nemo alienæ virtuti invidet qui ſatis confidit ſuæ.* Cic. contra M. Anth.

and I may have wrong done me, and then hatred hath ſome pretence, though no juſt argument: But no man is unjuſt or injurious for being proſperous or wiſe. 8. And therefore many men *profeſſe* to hate another, but *no man owns envy*, as being an enmity and diſpleaſure for no cauſe but goodnes or felicity: Envious men being like Cantharides and Caterpillars, that delight moſt to devour ripe & moſt excellent fruits. 9. It is of all crimes the baſeſt: for malice and anger are appeaſed with benefits, but envie is exaſperated, as envying to fortunate perſons both their power and their will to do good: and never leaves murmuring till the envied perſon be levelled, and then only the Vultur leaves to eat the liver: for if his Neighbour be made miſerable the envious man is apt to be troubled: like him that is ſo long unbuilding the turrets till all the roof is low or flat, or that the ſtones fall upon the lower buildings, and doe a miſchief that the man repents of.

Homerus Therſitis malos mores deſcribit, malitiæ ſummam appoſuit. Pelidæ imprimis erat, atq; inimicus Ulyſſi.

2. *Remedies againſt anger by way of exerciſe.*

The next enemy to mercifulneſs and the grace of Almes is Anger, againſt which there are proper inſtruments both in prudence and religion.

1. Prayer is the great remedy againſt anger: for it muſt ſuppoſe it in ſome degree removed before we pray, and then it is the more likely it will be finiſhed when the prayer is done: We muſt lay aſide the act of anger, as a preparatory to prayer, and the curing

ring the habit will be the effect and bleſſing of prayer: ſo that if a man to cure his anger, reſolves to addreſſe himſelf to God by prayer, it is firſt neceſſary that by his own obſervation and diligence he lay the anger aſide, before his prayer can be fit to be preſented; and when we ſo pray, & ſo endevour, we have all the bleſſings of prayer which God hath promiſed to it, to be our ſecurity for ſucceſſe,

2. If Anger ariſes in thy breaſt, inſtantly ſeal up thy lips, and let it not go forth: for like fire when it wants vent, it will ſuppreſſe it ſelf. It is good *in a fever* to have a tender and a ſmooth tongue; but it is better that it be ſo *in anger*; for if it be rough and diſtempered, *there* it is an ill ſign, but *here* it is an ill cauſe. Angry paſſion is a fire, and angry words are like breath to fan them; together they are like ſteel and flint ſending out fire by mutuall colliſion: ſome men will diſcourſe themſelves into paſſion, and if their neighbour be enkindled too, together they flame with rage and violence.

Ira cum pectus rapida occupavit
Futiles linguæ jubeo cavere
Vana latratus jaculantis. Sappho.
Turbatus ſum & non ſum locutus. Pſal. 79.

3. Humility is the moſt excellent naturall cure for anger in the world: for he that by daily conſidering his own infirmities and failings makes the errour of his neighbour or ſervant to be his own caſe, and remembers that he daily needs Gods pardon, and his brothers charity, will not be apt to rage at the levities, or misfortunes, or indiſcretions of another; greater then which he conſiders that he is very frequently, and more inexcuſably guilty of.

4 Conſider the example of the ever bleſſed Jeſus, who ſuffered all the contradictions of ſinners, and received all affronts and reproaches of malicious, raſh and fooliſh perſons, and yet in all them was as diſpaſſionate and gentle as the morning Sun in Autumn: and in this alſo he propounded himſelf imitable by us. For if innocence it ſelf did ſuffer ſo great injuries and diſgraces, it is no great matter for us quietly to receive all the calamities of fortune and indiſcretion of ſervants, and miſtakes of friends, and unkindneſſes of kindred, and rudeneſſes of enemies, ſince we have deſerved theſe and worſe, even Hell it ſelf.

5. If we be tempted to anger in the actions of Government and Diſcipline to our inferiours (in which caſe anger is permitted ſo far as it is prudently inſtrumentall to Government, and onely is a ſin when it is exceſſive and unreaſonable, and apt to diſturbe our own diſcourſe, or to expreſſe it ſelf in imprudent words or violent actions) let us propound to our ſelves the example of God the Father, who at the ſame time, and with the ſame tranquillity decreed Heaven and Hell, the joyes of bleſſed Angels and ſouls, and the torments of Devils and accurſed ſpirits: and at the day of judgement when all the World ſhal burn under his feet, God ſhall not be at all inflam'd, or ſhaken in his eſſential ſeat and centre of tranquillity and joy. And if at firſt the cauſe ſeems reaſonable, yet defer to execute thy anger till thou mayeſt better judge. For as *Phocion* told the *Athenians*, who upon the firſt news of the death of *Alexander* were ready

dy to revolt, Stay awhile, for if the King be not dead, your haſte will ruine you; but if he be dead, your ſtay cannot prejudice your affairs, for he wil be dead to morrow as well as to day: ſo if thy ſervant or inferiour deſerve punishment, ſtaying till to morrow will not make him innocent; but it may poſſibly preſerve thee ſo, by preventing thy ſtriking a guiltleſſe perſon, or being furious for a trifle.

6. Remove from thy ſelf all provocations and incentives to anger; eſpecially 1. Games of chance, and great wager. * *Patroclus* killed his friend, the ſon of *Amphidamas* in his rage and ſudden fury, riſing upon a croſſe game at tables. Such alſo are petty curioſities and worldly buſineſſe and carefulneſſe about it; but manage thy ſelf with indifferency, or contempt of thoſe externall things, and do not ſpend a paſſion upon them; for it is more then they are worth. But they that deſire but few things can be croſſed but in a few. 2. In not heaping up with an ambitious or curious prodigality, any very curious or choiſe Utenſils, Seals, Jewels, Glaſſes, precious ſtones, becauſe thoſe very many accidents which happen in the ſpoiling or loſſe of theſe rarities, is in event, an irreſiſtible cauſe of violent anger. 3. Do not entertain nor ſuffer talebearers: for they abuſe our ears firſt, and then our credulity, and then ſteal our patience, and it may be for a lye; and if it be true, the matter is not conſiderable; or if it be, yet it is pardonable: and we may alwayes eſcape with patience at one of theſe out-lets: either, By not hearing ſlanders, or

* Ἡμαὶ τῷ ὅτι παῖδα κατακτάμενος ἐχόλωσε Ἀμφιδάμαντ' ἠδὲ Κάστορ' ἐὺν ἱππῆλατον υἱὸν ἐσσυμένως ἐχολώσατο. Iliad. ψ.

Qui pauca requirunt, non multis excidunt. Plut.

[2] By not beleiving them, or [3] By not regarding the thing, or [4] By forgiving the person.

4. To this purpose also it may serve well if we choose (as much as we can) to live with peaceable persons, for that prevents the occasions of confusion: and if we live with prudent persons, they will not easily occasion our disturbance. But because these things are not in many mens power, therefore I propound this rather as a felicity then a remedy or a duty; and an art of prevention rather then of cure.

7. Be not inquisitive into the affairs of other men, nor the faults of thy servants, nor the mistakes of thy friends; but what is offered to you, use according to the former rules, but do not thou go out to gather sticks to kindle a fire to burn thine own house. And adde this; if my friend said or did well in that for which I am angry, I am in the fault, not he: But if he did amisse, he is in the misery, not I: for either he was deceived, or he was malitious, and either of them both is all one with a miserable person; and that is an object of pity, not of anger.

8. Use all reasonable discourses to excuse the faults of others, considering that there are many circumstances of time, of person, of accident, of inadvertency, of infrequency, of aptnesse to amend, of sorrow for doing it; and it is well that we take any good in exchange for the evill is done or suffered.

9. Upon the arising of anger instantly enter into a deep consideration of the joyes of Heaven, or the pains of Hell: for *fear and joy are naturally apt to appease this violence.* Homer.

10. In

10. In contentions be alwayes paſſive, never active; upon the defenſive, not the aſſaulting part; and then alſo give a gentle anſwer, receiving the furies and indiſcretions of the other like a ſtone into a bed of Moſſe and ſoft compliance; and you ſhall finde it ſit down quietly; whereas anger and violence makes the contention loud, and long and injurious to both the parties.

11. In the actions of Religion be carefull to temper all thy inſtances with meekneſſe, and the proper inſtruments of it: and if thou beeſt apt to be angry, neither faſt violently, nor entertain the too forward heats of zeal: but *ſecure thy duty* with conſtant and regular actions, and *a good temper of body* with convenient refreſhments and recreations.

12. If anger riſes ſuddenly and violently, firſt reſtrain it with conſideration, and then let it end in a hearty prayer for him that did the real or ſeeming injury: The former of the two ſtops its growth, and the latter quite kils it, and makes amends for its monſtrous and involuntary birth.

Remedies againſt Anger by way of conſideration.

1. Conſider that Anger is a profeſſed enemy to Counſel, it is a direct ſtorm, in which no man can be heard to ſpeak, or call from without: for if you counſel gently, you are deſpiſed, if you urge it and be vehement, you provoke it more: be carefull therefore to lay up beforehand a great ſtock of reaſon and prudent conſideration

Καὶ μανθάνων μὲν οὖν ὁρᾷν μᾶλλον κακὸν
Θυμοῦ ζ χρείσσων πῶν ἐμῶν βουλευμάτων.
Medea.

that like a beſieged Town you may be provided for, and be defenſible from within, ſince you are not likely to be reliev'd from without. Anger is not to be ſuppreſſed but by ſomething that is as inward as it ſelf, and more habituall: To which purpoſe adde, that 2. Of all paſſions it endevours moſt to make reaſon uſeleſs. 3. That it is an univerſall poyſon, of an infinite object; for no Man was ever ſo amorous as to love a Toad, none ſo envious as to repine at the condition of the miſerable, no Man ſo timorous as to fear a dead Bee, but anger is troubled at every thing, and every Man, and every accident, and therefore unleſſe it be ſuppreſſed it wil make a Mans condition reſtleſſe. 4. If it proceeds from a great cauſe, it turns to fury; if from a ſmall cauſe, it is peeviſhneſſe, and ſo is alwayes either terrible or ridiculous. 5. It makes a Mans body monſtrous, deformed, and contemptible, the voice horrid, the eyes cruel, the face pale or fiery, the gate fierce, the ſpeech clamorous and loud. 6. It is neither manly nor ingenuous. 7. It proceeds from ſoftneſſe of ſpirit and puſillanimity; which makes that Women are more angry then Men, ſick perſons more then the healthfull, old Men more then yong, unproſperous and calamitous people then the bleſſed and fortunate. 8. It is a paſſion fitter for Flies and Inſects then for perſons profeſſing nobleneſſe and bounty. 9. It is troubleſome not onely to thoſe that ſuffer it, but to them that behold it; there being no greater incivility * of entertainment then for the Cooks fault, or

*Ὁ θυμὸς φόνων ἄιτιον, συμφορᾶς σύμμαχον, βλάβης σύνεργον καὶ ἀτιμίας, χρημάτων ἀπάλειπτον, ἔτι δὲ καὶ φθορᾶς ἀρχηγόν. Ariſtot.

* *Diſcere quid cœna poſſes ingratius iſta.*

or the negligence of the ſervants, to be cruel, or outragious, or unpleaſant in the preſence of the gueſts. 10. It makes marriage to be a neceſſary and unavoidable trouble, friendſhips, and ſocieties, and familiarties to be intolerable. 11. It multiplies the evils of drunkenneſſe, and makes the levities of Wine to run into madneſſe. 12. It makes innocent jeſting to be the beginning of Tragedies. 13. It turns friendſhip into hatred; * it makes a Man loſe himſelf, and his reaſon and his argument in diſputation. * It turns the deſires of knowledge into an itch of wrangling. * It addes inſolency to power. * It turns juſtice into cruelty, and judgement into oppreſſion. * It changes diſcipline into tediouſneſſe and hatred of liberall inſtitution. * It makes a proſperous Man to be envyed, and the unfortunate to be unpitied. * It is a confluence of all the irregular paſſions: there is in it envy and ſorrow, fear and ſcorn, pride and prejudice, raſhneſſe and inconſideration, rejoycing in evill and a deſire to inflict it, ſelf-love, impatience and curioſity. * And laſtly, though it be very troubleſome to others, yet it is moſt troubleſome to him that hath it.

In the uſe of theſe arguments and the former exerciſes be diligent to obſerve, leſt in your deſires to ſuppreſſe anger you be paſſionate and angry at your ſelf for being angry; like Phyſicians who give a bitter potion when they intend to eject the bitterneſſe of choler; for this will provoke the perſon and increaſe the paſſion: But placidly and quietly ſet upon the mortification of it; and attempt it firſt for a day; reſolving that day not at all to be angry;

Amaram amaro bilem pharmac. qui cuunt.

gry; and to be watchfull and observant, for a day is no great trouble: but then, after one dayes watchfulnesse it will be as easie to watch two dayes, as at first it was to watch one day; and so you may increase till it becomes easie and habituall.

Onely observe that such an anger alone is criminal which is against charity to my self or my neighbour; but anger against sin is a holy zeal, and an effect of love to God and my brother, for whose interest I am passionate, like a concerned person: and if I take care that my anger makes no reflexion of scorn or cruelty upon the offender, or of pride and violence, or transportation to my self, anger becomes charity and duty: And when one commended *Charilaus* the King of *Sparta*, for a gentle, a good and a meek Prince, his colleague said well, *How can he be good who is not an enemy even to vitious persons?*

Plutar. *de odio & invidia.*

3. *Remedies against Covetousnesse, the third enemy of mercy.*

Covetousnesse is also an enemy to Almes, though not to all the effects of mercifulnesse: but this is to be cured by the proper motives to charity before mentioned, and by the proper rules of justice; which being secured, the arts of getting money are not easily made criminal. To which also we may adde.

1. Covetousnesse makes a man miserable; because riches are not means to make a man happy: and unlesse felicity were to be bought with money, he is a vain person who admires heaps of gold and rich possessions; for what *Hippomachus* said to some persons, who com-

commended a tall man as fit to be a Champion in the Olympick games: it is true (ſaid he) if the crown hang ſo high that the longeſt arm could reach it: The ſame we may ſay concerning riches, they were excellent things, if the richeſt man were certainly the wiſeſt and the beſt: but as they are, they are nothing to be wondered at, becauſe they contribute nothing towards felicity: which appears becauſe ſome men chooſe to be miſerable that they may be rich, rather then be happy with the expence of money and doing noble things.

Quid refert igitur quantis ſumenta fatiget
Portubus, quanta nemorum vectetur in umbra,
Jugera quot vicina foro quas emerit ædes?
Nemo malus felix.
Iuv. Sat. 4

2. Riches are uſeleſſe and unprofitable; for beyond our needs and conveniences nature knowes no uſe of riches; and they ſay, that the Princes of *Italy* when they ſup alone, eat out of a ſingle diſh, and drink in a plain glaſſe, and the wife eats without purple: *for nothing is more frugal then the back and belly*, if they be uſed as they ſhould; but when they would entertain the eyes of ſtrangers, when they are vain and would make a noiſe, then riches come forth to ſet forth the ſpectacle, & furniſh out *the Comedie of wealth, of vanity*. No man can withal the wealth in the world buy ſo much skil as to be a good Luteniſt; he muſt go the ſame way that poor people do, he muſt learn and take pains; much leſſe can he buy conſtancy, or chaſtity, or courage: nay not ſo much as the contempt of riches: and by poſſeſſing more then we need, we cannot obtain ſo much power over our ſouls, as not to require more: And

Plut.

certainly riches must deliver me from no evill, if the possession of them cannot take away the longing for them. If any man be thirsty, drink cools him. If he be hungry, eating meat satisfies him; and when a man is cold and calls for a warm cloak, he is pleased if you give it him; but you trouble him, if you load him with six or eight cloaks. Nature rests and sits still when she hath her portion; but that which exceeds it, is a trouble and a burden: and therefore in true Philosophy, No man is rich but he that is poor according to the common account: for when God hath satisfied those needs which he made; that is, all that is naturall, whatsoever is beyond it, is thirst and a disease, and unlesse it be sent back again in charity or religion, can serve no end but vice or vanity; it can encrease the appetite to represent the man poorer, and full of a new and artificiall, unnaturall need; but it never satisfies the need it makes, or makes the man richer. *No wealth can satisfie the covetous desire of wealth.*

Ergo sollicitæ tu causa pecuniæ vitæ es: Per te immanem mortem adimus iter. Propert.

3. Riches are troublesome: but the satisfaction of those appetites which God and Nature hath made are cheap and easie: for who ever paid use-money for bread and onions and water to keep him alive: but when we covet after houses of the frame and design of *Italy*, or long for jewels, or for my next neighbours field, or horses from *Barbary*, or the richest perfumes of *Arabia*, or *Galatian* mules, or fat Eunuchs for our slaves from *Tunis*, or rich coaches from *Naples*, then we can never be satisfied till we have the best

thing

thing that is fancied, and all that can be had and all that can be desired, and that we can lust no more: but before we come to the one half of our first wilde desires, we are the bondmen of Usurers, and of our worse tyrant appetites, and the tortures of envy and impatience. But I consider that those who drink on still when their thirst is quenched, or eat after they well dined are forced to vomit, not onely their superfluity, but even that which at first was necessary: so those that covet more then they can temperately use, are oftentimes forced to part even with that patrimony which would have supported their persons in freedom and honour, and have satisfied all their reasonable desire.

4. Contentednesse is therefore health because covetousnesse is a direct sicknesse: and it was wel said of *Aristippus* (as *Plutarch* reports him) if any man after much eating and drinking be stil unsatisfied, he hath no need of more meat or more drink, but of a Physician; he more needs to be purged then to be filled; and therefore since covetousnesse cannot be satisfied, it must be cured by emptinesse, and evacuation; The man is withous remedy, unlesse he be reduced to the scantling of nature, and the measures of his personall necessity. Give to a poor man a house, and a few cowes, pay his little debt, and set him on work, and he is provided for, and quiet; but when a man enlarges beyond a fair possession and desires another Lordship, you spite him if you let him have it; for by that he is one degree the further off from rest in his desires and satisfaction: and now he sees

sees himself in a bigger capacity to a larger fortune; and he shal never find his period, till you begin to take away somthing of what he hath: for then he will begin to be glad to keep that which is left; but reduce him to natures measures, and there he shall be sure to finde rest: for there no man can desire beyond his belly full, and when he wants that, any one friend or charitable man can cure his poverty; but all the world cannot satisfie his covetousnesse.

5. Covetousnesse is the most phantasticall and contradictory disease in the whole world, and it must therefore be incurable, because it strives against its own cure. No man therefore abstains from meat because he is hungry, nor from wine because he loves it and needs it: but the covetous man does so: for he desires it passionately because he sayes he needs it, and when he hath it, he will need it still, because he dares not use it. He gets cloaths because he cannot be without them; but when he hath them, then he can: as if he needed corn for his granary, and cloaths for his wardrobe, more then for his back and belly. For covetousnes pretends to heap much together for fear of want, and yet after all his pains and purchase, he suffers that really which at first he feared vainly; and by not using what he gets, he makes that suffering to be actuall, present, & necessary, which in his lowest condition was but future, contingent & possible. It stirs up the desire, and takes away the pleasure of being satisfied. It increases the appetite and will not content it, it swels the *principal* to no purpose, and lessens the *use* to all purposes; disturbing the order of nature, and

and the designes of God; making *money* not to be the instrument of exchange or charity, nor corn to feed himself or the poor, nor wool to cloath himself or his brother, nor wine to refresh the sadnesse of the afflicted, nor his oyl to make his own countenance cheerfull: but all these to look upon, and to tell over, and to take accounts by and make himself considerable, and wondered at by fools, that while he lives he may be called Rich, and when he dyes may be accounted Miserable, & like the Dish-makers of *China*, may leave a greater heap of dirt for his Nephews, while he himself hath a new lot fallen to him in the portion of *Dives*: But thus the Asse carried wood and sweet herbs to the Baths, but was never washed or perfumed himself: he heaped up sweets for others, while himself was filthy with smoak and ashes. And yet it is considerable; If the man can be content to feed hardly, and labour extremely, and watch carefully, and suffer affronts and disgrace, that he may get money more then he uses in his temperate and just needs, with how much ease might this man be happy? and with how great uneasinesse and trouble does he make himself miserable? For he takes pains to get content, and when he might have it, he lets it go. He might better be content with a vertuous and quiet poverty, then with an artificiall, troublesome and vitious: The same diet and a lesse labour would at first make him happy, and for ever after rewardable.

6. The sum of all is that which the Apostle sayes; *Covetousnesse is Idolatry*; that is, it is an admiring money for it self, not for its use;

use; it relyes upon money, and loves it more then it loves God and religion: and *it is the root of all evil*: it teaches men to be cruel and crafty, industrious in evill, full of care and malice: it devours young heirs, and grindes the face of the poor, and undoes those who specially belong to Gods protection, helplesse, craftlesse and innocent people, it inquires into our parents age, and longs for the death of our friends: it makes friendship an art of rapine, and changes a partner into a Vultur, and a companion into a thief; and after all this it is for no good to it self, for it dare not spend those heaps of treasure which it snatched: and men hate Serpents and Basilisks worse then Lyons and Bears; for these kill because they need the prey, but they sting to death and eat not. * And if they pretend all this care and heap for their Heirs, (like the Mice of *Africa* hiding the golden oare in their bowels, and refusing to give back the indigested gold till their guts be out) they may remember, that what was unnecessary for themselves, is as unnecessary for their sons; and why cannot they be without it as wel as their Fathers who did not use it? and it often happens, that to the sons it becomes an instrument to serve some lust or other; that as the gold was useless to their Fathers, so may the sons be to the publick; fools or prodigals, loads to their Countrey, and the curse & punishment of their fathers avarice; & yet al that

* Ἡ φιλοχρηματοσύνη μήτηρ κακοήθους ἀσεβείας.
Χρυσὸς ἀεὶ δόλῳ ἴσα καὶ ἄρηι μέτεστιν.
Χρυσὸς κακὸν ἀρχηγέτης, ἐλεφήρεα, πόλλα χαλκήιων.
Εἴθε σε μὴ θνητοῖσι γενέσθαι πῆμα παθοῦσιν.
Σὺ γὰρ ἔκπλε, μεδ' ἁλὶ θὴλυς, λεπταλέοισι πόδεσσι τρέχων,
Ἐχθρὰ δ' τέκνα γονεῦσιν, ἀδελφοῖσί τε συναίμοις. *Phocylid.*

wealth is short of one blessing; but it is a load coming with a curse, and descending from the family of a long derived sin. However the Father transmits it to the son, and it may be the son to one more, till a Tyrant, or an Oppressour, or a War, or a change of government, or the Usurer, or folly, or an expensive vice makes holes in the bottom of the beg, and the wealth runs out like water, and flies away like a Bird from the hand of a childe.

7. Adde to these, the consideration of the advantages of poverty; that it is a state freer from temptation; secure in dangers: but of one trouble; safe under the Divine Providence: cared for in Heaven by a daily ministration, and for whose support God makes every day a new decree: a state of which Christ was pleased to make open profession, and many wise Men daily make vows: that a rich Man is but like a pool to whom the poor run, and first trouble it, and then draw it dry: that he enjoyes no more of it then according to the few and limited needs of a Man; he cannot eat like a Wolf or an Elephant: that variety of dainty fare ministers but to sin and sicknesses: that the poor Man feasts oftner then the rich; because every little enlargement is a feast to the poor;

Provocet ut segnes animos rerumque remotas
Ingeniosa vias paulatim exploret egestas.
Claudian.

——— sed olim
Prodigio par est in nobilitate Senectus.
Hortulus hic, puteúsque brevis nec reste movendus,
In tenues plantas facili diffunditur haustu
Vive bidentis amans & culti villicus horti,
Unde epulum possis centum dare Pythagoræis.
Est aliquid quocunque loco, quocunque recessu,
Unius dominum sese fecisse lacertæ. Juven. Sat. 3.

but

but he that feaſts every day feaſts no day, there being nothing left to which he may beyond his Ordinary extend his appetite: that the rich man ſleeps not ſo ſoundly as the poor labourer; that his fears are more, and his needs are greater (for who is poorer; he that needs 5l. or he that needs 5000?) the poor man hath enough to fill his belly, and the rich hath not enough to fill his eye: that the poor mans wants are eaſy to be relieved by a common charity, but the needs of rich men cannot be ſupplyed but by Princes; and they are left to the temptation of great vices to make reparation of their needs: and the ambitious labours of men to get great eſtates is but like the ſelling of a Fountain to buy a Fever, a parting with content to buy neceſſity, a purchaſe of an unhandſome condition at the price of infelicity: that Princes and they that enjoy moſt of the world, have moſt of it but in title and ſupreme rights, and reſerved priviledges, pepper-corns, homages, trifling ſervices and acknowledgements, the real uſe deſcending to others to more ſubſtantial purpoſes: Theſe conſiderations may be uſeful to the curing of covetouſneſs, that the grace of mercifulneſs enlarging the heart of a man, his hand may not be contracted, but reached out to the poor in almes.

SECT. IX.

Of Repentance.

REpentance of all things in the World makes the greateſt change: it changes things in Heaven and Earth; for it changes the

the whole man from ſin to grace, from vitious habits to holy cuſtomes, from unchaſt bodies to Angelical ſoules, from Swine to Philoſophers, from drunkenneſs to ſober counſels; and God himſelf, *with whom is no variableneſſe or ſhadow of change*, is pleaſed by deſcending to our weak underſtandings, to ſay, that he changes alſo upon mans repentance, that he alters his decrees, revokes his ſentence, cancels the Bils of accuſation, throwes the Records of ſhame and ſorrow from the Court of Heaven, and lifts up the ſinner from the grave to life, from his priſon to a throne, from Hell and the guilt of eternal torture, to Heaven and to a title to never ceaſing felicities. If we be *bound on earth*, we ſhall *be bound in Heaven*; if we be abſolved here, we ſhall be looſed there; if we repent, God will repent, and not ſend the evil upon us which we had deſerved.

But repentance is a conjugation and ſociety of many duties; and it contains in it all the parts of a holy life, from the time of our returne to the day of our death incluſively; and it hath in it ſome things ſpecially relating to the ſins of our former dayes, which are now to be aboliſhed by ſpecial arts, and have obliged us to ſpecial labours, and brought in many new neceſſities, and put us into a very great deal of danger; and becauſe it is a duty conſiſting of ſo many parts and ſo much imployment, it alſo requires much time, and leaves a man in the ſame degree of hope of pardon, as is his reſtitution to the ſtate of righteouſneſs and holy living, for which we covenanted in Baptiſm.

For

For we must know that there is but one repentantance in a mans whole life, if repentance be taken in the proper, and strict Evangelicall Covenant-sense, and not after the ordinary understanding of the word: That is, we are but once to change our whole state of life, from the power of the Devill and his intire possession, from the state of sin and death, from the body of corruption, to the life of grace, to the possession of Jesus, to the kingdome of the Gospel; and this is done in the baptisme of water, or in the baptisme of the Spirit, when the first rite comes to be verified by Gods grace coming upon us, and by our obedience to the heavenly calling, we working together with God. After this change, if ever we fall into the contrary state, and be wholly estranged from God and Religion, and profess our selves servants of unrighteousness, God hath made no more covenant of restitution to us, there is no place left for any more repentance, or intire change of condition, or new birth: a man can be regenerated but once: and such are voluntary, malicious Apostates, Witches, obstinate impenitent persons, and the like: But if we be overtaken by infirmity, or enter into the marches or borders of this estate, and commit a grievous sin, or ten, or twenty, so we be not in the intire possession of the Devil, we are for the present in a damnable condition, if we dye; but if we live we are in a recoverable condition; for so we may repent often: we repent or rise from death but once, but from sickness many times; and by the grace of God we shall be pardoned if so

ſo we repent. But our hopes of pardon are juſt as is the repentance, which if it be timely, hearty, induſtrious and effective, God accepts: not by weighing granes or ſcruples, but by eſtimating the great proportions of our life; a hearty endevour and an effectual general change ſhall get the pardon; the unavoidable infirmities, and paſt evils, and preſent imperfections, and ſhort interruptions, againſt which we watch, and pray, and ſtrive, being put upon the accounts of the croſſe, and payed for by the holy Jeſus. This is the ſtate and condition of repentance; its parts and actions muſt be valued according to the following rules.

Acts and parts of Repentance.

1. He that repents truely is greatly ſorrowful for his paſt ſins; not with a ſuperficial ſigh or tear, but a pungent afflictive ſorrow; ſuch a ſorrow as hates the ſin ſo much, that the man would chooſe to dye rather then act it any more: This ſorrow is called in Scripture [*a weeping ſorely, a weeping with bitterneſſe of heart, a weeping day and night, a ſorrow of heart, a breaking of the ſpirit, mourning like a dove, and chattering like a ſwallow:*] and we may read the degree and manner of it by the lamentations and ſad accents of the Prophet *Jeremy*, when he wept for the ſins of the nation; by the heart breaking of *David*, when he mourned for his murder and adultery: and the bitter weeping of S. *Peter*, after the ſhameful denying of his Maſter. ✶ The expreſſion of this ſorrow differs according

Ier. 13. 17. Ioel 2 13. Ezek. 27. 31. Iames 4. 9.

according to the temper of the body, the ſex, the age, and circumſtance of action, and the motive of ſorrow, and by many accidental tenderneſſes, or maſculine hardneſſes; and the repentance is not to be eſtimated by the tears, but by the grief; and the grief is to be valued not by the ſenſitive trouble, but by the cordial hatred of the ſin, and ready actual dereliction of it, and a reſolution and real reſiſting its conſequent temptations. Some people can ſhed tears for nothing, ſome for any thing; but the proper and true effects of a godly ſorrow are; fear of the divine judgements, apprehenſion of Gods diſpleaſure, watchings and ſtrivings againſt ſin, patiently enduring the croſs of ſorrow (which God ſends as their puniſhment) in accuſation of our ſelves, in perpetually begging pardon, in mean and baſe opinion of our ſelves, and in all the natural productions from theſe according to our temper and conſtitution: for if we be apt to weep in other accidents, it is ill if we weep not alſo in the ſorrows of repentance: not, that weeping is of it ſelf a duty, but that the ſorrow, if it be as great, will be ſtill expreſſed in as great a manner.

2. Our ſorrow for ſins muſt retain the *proportion* of our ſins, though *not the equality*; we have no particular meaſures of ſins: we know not which is greater, of ſacrilege or Superſtition, Idolatry or Covetouſneſs, Rebellion or Witchcraft; and therefore God ties us not to nice meaſures of ſorrow, but onely that we keep the general Rules of proportion; that is, that a great ſin have a great grief; a ſmaller crime being to be waſhed off with a leſſer ſhower.

3. Our

3. Our ſorrow for ſins is then beſt accounted of for its degree, when it together with all the penal and afflictive duties of repentance, ſhall have equalled or exceeded the pleaſure we had in commiſſion of the ſin. *Hugo de S. Victor.*

4. True repentance is a puniſhing duty, and acts its ſorrow, and judges and condemns the ſin by voluntary ſubmitting to ſuch ſadneſſes as God ſends on us, or (to prevent the judgement of God) by judging our ſelves, and puniſhing our bodies and our ſpirits by ſuch inſtruments of piety as are troubleſome to the body: ſuch as are, faſting, watching, long prayers, troubleſome poſtures in our prayers, expenſive almes, and all outward acts of humiliation. For he that muſt judge himſelf, muſt condemn himſelf if he be guilty, and if he be condemned he muſt be puniſhed; and if he be ſo judged, it will help to prevent the judgement of the Lord, S. *Paul* inſtructing us in this particular.* But I before intimated that the *puniſhing actions* of repentance are onely actions of ſorrow, and therefore are to make up the proportions of it. For our grief may be ſo full of trouble as to outweigh all the burdens of faſts and bodily afflictions, and then the other are the leſs neceſſary; and when they are uſed, the benefit of them is to obtain of God a remiſſion or a leſſening of ſuch temporal judgements which God hath decreed againſt the ſins, as it was in the caſe of *Ahab*: but the ſinner is not by any thing of this reconciled to the eternal favour of God; for as yet, this is but the Introduction to Repentance. * 1 Cor. 11. 31.

5. Every

5. Every true penitent is obliged to confeſs his ſins, and to humble himſelf before God for ever: Confeſſion of ſins hath a
1 John 1. 9. ſpecial promiſe. *If we confeſſe our ſins, he is faithful and juſt to forgive us our ſins;* meaning that God hath bound himſelf to forgive us if we duly confeſs our ſins, and do all that for which confeſſion was appointed; that is, be aſhamed of them, and own them no more. For, confeſſion of our ſins to God can ſignify nothing of it ſelf in its direct nature: He ſees us when we act them, and keeps a record of them; and we forget them unleſs he reminds us of them by his grace: ſo *that to confeſs them to God does not puniſh us, or make us aſham'd,* but *confeſſion to him, if it proceeds from ſhame and ſorrow, and is an act of humility and ſelf-condemnation*, and is a laying open our wounds for cure, then it is a duty God delights in: in all which circumſtances, becauſe we may very much be helped if we take in the aſſiſtance of a ſpiritual Guide; therefore the Church of God in all ages hath commended, and in moſt ages enjoyn'd ✶ that we confeſs our ſins, and diſcover the ſtate and condition of our ſouls to ſuch a perſon whom we or our ſuperiours judge fit to help us in ſuch needs. For ſo [*if we confeſſe our ſins one to another*] as S. *James* adviſes, we ſhall obtain the prayers of the holy man whom God and the Church hath appointed ſolemnly to pray for us: and when he knowes our needs he can beſt mi-

✶ Ἀναγκαῖον πᾶσι πιστεύειν τὴν οἰκονομίαν τῶν μυστηρίων τῷ Θεῷ ἐξομολογεῖσθαι τὰ ἁμαρτήματα. S. *Baſil. reg. brev.* 228. *Concil. Laod.* c. 2. *Concil. Quiniſext.* c. 102. *Tertul. de pœnit.*

niſter

niſter comfort, or reproof, oyl, or Cauſticks, he can more opportunely recommend your particular ſtate to God, he can determine your caſes of conſcience, and judge better for you then you do for your ſelf; and the ſhame of opening ſuch Ulcers, may reſtrain your forwardneſs to contract them; and all theſe circumſtances of advantage will do very much towards the forgiveneſs. And this courſe was taken by the new Converts in the dayes of the Apoſtles [*For many that believed, came and confeſſed and ſhewed their deeds.*] And it were well if this duty were practiſed prudently and innocently in order to publick diſcipline; or private comfort and inſtruction: but that it be done to God is a duty, not directly for it ſelf, but for its adjuncts, and the duties that go with it, or before it, or after it: which duties becauſe they are all to be helped and guided by our Paſtors and Curates of ſouls, he is careful of his eternal intereſt that will not loſe the advantage of uſing a private guide and judge. *He that hideth his ſins ſhall not proſper* [*Non dirigetur*, ſaith the Vulgar Latin] *he ſhall want a guide, but who confeſſeth and forſaketh them ſhall have mercy.* And to this purpoſe *Climacus* reports that diverſe holy perſons in that age did uſe to carry Table-books with them, and in them deſcrib'd an account of all their determinate thoughts, purpoſes, words and actions, in which they had ſuffered infirmity, that by communicating the eſtate of their ſouls they might be inſtructed and guided, and corrected, or incouraged.

Acts 19. 18.

Prov. 28. 13.

6. True repentance muſt reduce to act all

its holy purpoſes, and enter into and run through ſt *the ſtate of holy* * *living*, which is contrary to that ſtate of darkneſſe in which in times paſt we walked. ✶ For to reſolve to do it, & yet not to do it, is to break our reſolution & our faith, to mock God, to falſifie and evacuate all the preceding acts of repentance, & to make our pardon hopleſs, & our hope fruitleſs. He that reſolves to live well when a danger is upon him, or a violent fear, or when the appetites of Luſt are newly ſatisfied, or newly ſerved, and yet when the temptation comes again, ſins again, and then is ſorrowfull, and reſolves once more againſt it, and yet fals when the temptation returns, is a vain man, but no true penitent, nor in the ſtate of grace; and if he chance to dye in one of theſe good moods, is very far from ſalvation: for if it be neceſſary that we reſolve to live well, it is neceſſary we ſhould do ſo. For reſolution is an imperfect act, a term of relation, and ſignifies nothing but in order to the action: it is as a faculty is to the act, as Spring is to the Harveſt, as Egges are to Birds, as a Relative to its Correſpondent, nothing without it. No man therefore can be in the ſtate of grace and actual favour by reſolutions and holy purpoſes; theſe are but the gate and portal towards pardon: a holy life is the onely perfection of Repentance, and the firm ground upon which we can caſt the anchor

* Rom.	6	3.4.7. verſes
	8	10.
	13	13.14.
	11.	22.27.
Gal.	5	6.24.
	6.	15.
1 Cor.	7	19.
2 Cor.	13.	5.
Coloſ.	1.	21. 22. 23.
Heb.	12	1. 14. 16
	10.	16.22.
1 Pet.	1.	15.
2 Pet.	1.	4.9. 10.
	3	11.
1 Iohn	1.	6.
	3	3. 9.
	5	16.

* *Nequam illud verbum, bene vult, niſi qui benè facit.*
Trinummus.

of

of hope in the mercies of God through Jesus Christ.

7. No man is to reckon his pardon immediately upon his returns from sin to the beginnings of good life, but is to begin his hopes and degrees of confidence according as sin dyes in him, and grace lives; as the habits of sin lessen; and righteousness grows, according as sin returns but seldom in smaller instances and without choice, and by surprize without deliberation, and is highly disrelished and presently dashed against the Rock Christ Jesus by a holy sorrow and renewed care, and more strict watchfulness. For a holy life being the condition of the Covenant on our part, as we return to God, so God returns to us, and our state returns to the probabilities of pardon.

8. Every man is to work out his salvation with fear and trembling; and after the commission of sins his feares must multiply, because every new sin, and every great declining from the wayes of God is still a degree of new danger, and hath increased Gods anger, and hath made him more uneasie to grant pardon: and when he does grant it, it is upon harder terms both for doing and suffering; that is, we must do more for pardon, and it may be, suffer much more. For we must know that God pardons our sins by parts: as our duty increases, and our care is more prudent and active, so Gods anger decreases: and yet it may be the last sin you committed, made God unalterably resolved to send upon you some

ſad judgment. Of the particulars in all caſes we are uncertain; and therefore we have reaſon always to mourn for our ſins that have ſo provoked GOD, and made our condition ſo full of danger, that it may be, no prayers, or tears or duty can alter his ſentence concerning ſome ſad judgment upon us. Thus GOD irrevocably decreed to puniſh the Iſraelites for Idolatry, although *Moſes* prayed for them, and God for gave them in ſome degree; that is, ſo that he would not cut them off from being a people; yet he would not forgive them ſo, but he would viſit that their ſin upon them: and he did ſo.

Dandum interſtitium pœnitentiæ. Tacit.

9. A true penitent muſt all the days of his life pray for pardon, and never think the work completed till he dyes; not by any act of his own, by no act of the Church, by no forgiveneſs by the party injured, by no reſtitution: theſe are all inſtruments of great uſe and efficacy, and the means by which it is to be done at length; but ſtill the ſin lyes at the door ready to return upon us in judgement, and damnation, if we return to it in choice or action: and whether God hath forgiven us or no, we know not, (a) and how far we know not; and all that we have done is not of ſufficient worth to obtain pardon: therefore ſtill pray, and ſtill be ſorrowfull for ever having done it, and for ever watch againſt it; and then thoſe beginnings of pardon which are working all the way, will at laſt be perfected in the day of the Lord.

(a) *I peccati & i debiti ſon ſempre piu di quel che ſi crede.*

10. Defer not at all to repent; much leſſe mayeſt thou put it off to thy death-bed: It is not

not an easie thing to root out the habits * of sin, which a Mans whole life hath gathered and confirmed. We finde work enough to mortifie one beloved lust, in our very best advantage of strength and time, and before it is so deeply rooted as it must needs be supposed to be at the end of a wicked life: and therefore it will prove impossible when the work is so great, and the strength's so little, when sin is so strong and grace so weak: for they alwayes keep the same proportion of increase and decrease, and as sin growes, grace decayes: so that the more need we have of grace, the lesse at that time we shall have: because the greatness of our sins which makes the need, hath lessened the grace of GOD (which should help us) into nothing. To which adde this consideration; that on a Mans death-bed, the day of repentance is past: for repentance being the renewing of a holy life, a living the life of grace, it is a contradiction to say, that a man can live a holy life upon his death-bed: especially, if we consider, that for a sinner to live a holy life must first suppose him to have overcome all his evill habits, and then to have made a purchase of the contrary graces, by the labours of great prudence, watchfulness, self-denyall and severity. *Nothing that is excellent can be wrought suddenly.*

* Τί ἔμπροσθεν ἰσχὺν ἐφίστασθαι βελτίστης, τὸ ἐναντίον ἰσχύειν. *Arria.*

Mortem venientem nemo hilaris excipit, nisi qui ad eam se diu composuerat. Οὐδὲν γὰρ μελλόντων γίνεται, *Arria.*

11. After the beginnings of thy recovery, be infinitely fearfull of a relapse, and therefore upon the stock of thy sad experience, observe where thy failings were, and by especiall arts fortifie that faculty, and arm against that temptation. For if all those arguments

which God uſes to us to preſerve our innocence, and thy late danger, and thy fears, and the goodneſs of God making thee once to eſcape, and the ſhame of thy fall, and the ſenſe of thy own weakneſſes will not make thee watchfull againſt a fall, eſpecially knowing how much it coſts a man to be reſtored, it will be infinitely more dangerous if ever thou falleſt again, not onely for fear God ſhould no more accept thee to pardon; but even thy own hopes will be made more deſperate and thy impatience, greater; and thy ſhame turn to impudence, and thy own will be more eſtranged, violent, and refractory, and *thy latter end will be worſe then thy beginning*. To which adde this conſideration: That thy ſin which was formerly in a good way of being pardoned, will not onely return upon thee with all its own loads, but with the baſeneſs of unthankfulneſs, and thou wilt be ſet as far back from Heaven as ever; and all thy former labours and fears, and watchings and agonies will be reckoned for nothing, but as arguments to upbraid thy folly, who when thou hadſt ſet one foot in Heaven, didſt pull that back and carry both to Hell.

Motives to Repentance.

I ſhall uſe no other arguments to move a ſinner to repentance, but to tell him unleſs he does he ſhall certainly periſh; and if he does repent timely and intirely, that is, live a holy life, he ſhall be forgiven and be ſaved: But yet I deſire that this conſideration be enlarged with ſome great circumſtances; and let us remember;

1. That

1. That to admit mankinde to repentance and pardon was a favour greater then ever God gave to the angels and devils: for they were never admitted to the condition of second thoughts: Christ never groaned one groan for them; he never suffered one stripe, nor one affront, nor shed one drop of blood to restore them to hopes of blessedness after their first failings. But this he did for us, he paid the score of our sins, only that we might be admitted to repent, and that this repentance migt be effectuall to the great purposes of felicity and salvation.

2. Consider that as it cost Christ many millions of prayers and groans, and sighs, so he is now at this instant and hath been for these 1600 years night and day incessantly praying for grace to us that we may repent, and for pardon when we do, and for degrees of pardon beyond the capacities of our infirmities, and the merit of our sorrows & amendment: and this prayer he will continue till his second coming; *for he ever liveth to make intercession for us*, and that we may know what it is in behalf of which he intercedes, S. *Paul* tels us his designe [*We are Embassadours for Christ, as though he did beseech you by us. We pray you in Christs stead to be reconciled to God*; & what Christ prayes us to do, he prayes to God that we may do; that which he desires of us as his servants, he desires of God who is the fountain of the grace and powers unto us, and without whose assistance we can do nothing. Hebr. 7. 25. 2 Cor. 5. 20.

3. That ever we should repent, was so costly a purchase, and so great a concernment, and

ſo high a favour, and the event is eſteemed by God himſelf ſo great an excellency, that our bleſſed Saviour tels us, *there ſhall be joy in Heaven over one ſinner that repenteth*: meaning that when Chriſt ſhall be glorified, and at the right hand of his Father make interceſſion for us, praying for our repentance; the converſion and repentance of every ſinner is part of Chriſts glorification; it is the anſwering of his prayers, it is a portion of his reward, in which he does eſſentially glory by the joyes of his glorified humanity. This is the joy of our Lord himſelf directly, not of the Angels, ſave onely by reflexion: The joy (ſaid our bleſſed Saviour) ſhall be *in the preſence* of the Angels; they ſhall ſee the glory of the Lord, the anſwering of his prayers, the ſatisfaction of his deſires, and the reward of his ſufferings, in the repentance and conſequent pardon of a ſinner. For therefore he once ſuffered, and for that reaſon he rejoyces for ever: and therefore when a penitent ſinner comes to receive the effect and full conſummation of his pardon, it is called [*an entring into the joy of our Lord*] that is, a partaking of that joy which Chriſt received at our converſion and enjoyed ever ſince.

Luke 15. 7.

4. Adde to this, that the rewards of Heaare ſo great and glorious, and Chriſts burden is ſo light, his yoke is ſo eaſie, that it is a ſhameleſs impudence to expect ſo great glories at a leſs rate then ſo little a ſervice; at a lower rate then a holy life. It coſt the heart-blood of the Son of God to obtain Heaven for us upon that condition; and who ſhall dye again to get Heaven for us upon eaſier terms?

terms? What would you do, if God ſhould command you to kill your eldeſt ſon, or to work in the mines for a thouſand years together, or to faſt all thy life time with bread and water; Were not Heaven a very great bargain even after all this? And when God requires nothing of us, but to live ſoberly, juſtly and godly (which things of themſelves are to a man a very great felicity, and neceſſary to our preſent well being) ſhall we think this to be an intolerable burden, and that Heaven is too little a purchaſe at that price? and that God in meer juſtice will take a death-bed ſigh or groan, and a few unprofitable tears and promiſes in exchange for all our duty?

If theſe motives joyned together with our own intereſt, even as much as felicity, and the ſight of God, & the avoyding the intolerable pains of Hell, and many intermediall judgements comes to, will not move us to leave, 1. The filthineſs, and 2. The trouble, and 3. The uneaſineſs, and 4. The unreaſonableneſs of ſin, and turn to God, there is no more to be ſaid, we muſt periſh in our folly.

SECT. X.

Of preparation to, and the manner how to receive the holy Sacrament of the Lords Supper.

THe celebration of the holy Sacrament is the great myſteriouſneſs of the Chriſtian religion, and ſucceeds to the moſt ſolemn rite of naturall and Judaicall religion, the Law of ſacrificing. For God ſpared mankinde, and took the ſacrifice of beaſts together with our

ſolemn prayers for an inſtrument of expiation. But theſe could not purifie the ſoul from ſin, but were typical of the ſacrifice of ſomething that could. But nothing could do this, but either the offering of all that ſinned, that every man ſhould be the *anathema* or *devoted thing*, or elſe by ſome one of the ſame capacity, who by ſome ſuperadded excellency might in his own perſonall ſufferings have a value great enough to ſatisfie for all the whole kinde of ſinning perſons. This the Son of God JESUS CHRIST, God and man undertook, and finiſhed by a Sacrifice of himſelf upon the Altar of the Croſs.

2. This Sacrifice, becauſe it was perfect, could be but one, and that once; but becauſe the needs of the world ſhould laſt as long as the world ſelf, it was neceſſary that there ſhould be a perpetuall miniſtery eſtabliſhed, whereby this one ſufficient ſacrifice ſhould be made eternally effectuall to the ſeverall new ariſing needs of all the world who ſhould deſire it, or in any ſenſe be capable of it.

3. To this end Chriſt was *made a Prieſt for ever*: he was initiated or conſecrated on the croſs, and there began his Prieſthood, which was to laſt till his coming to judgement. It began on earth, but was to laſt and be officiated in Heaven, where he ſits perpetually, repreſenting and exhibiting to the Father that great effective ſacrifice (which he offered on the croſs) to eternall and never failing purpoſes.

4. As Chriſt is pleaſed to repreſent to his Father that great Sacrifice as a means of atonement

tonement and expiation for all mankinde, and with ſpeciall purpoſes and intendment for all the elect, all that ſerve him in holineſs: ſo he hath appointed that the ſame miniſtery ſhall be done upon earth too, in our manner, and according to our proportion; and therefore hath conſtituted and ſeparated an order of men, who by *ſhewing forth the Lords death* by Sacramentall repreſentation may pray unto God after the ſame manner that our Lord and high-Prieſt does, that is, offer to God and repreſent in this ſolemn prayer and Sacrament, Chriſt as already offered, ſo ſending up a gracious inſtrument whereby our prayers may for his ſake and in the ſame manner of interceſſion be offered up to God in our behalf, and for all them for whom we pray to all thoſe purpoſes for which Chriſt dyed.

5. As the Miniſters of the Sacrament do in a Sacramental manner preſent to God the ſacrifice of the croſs, by being imitators of Chriſts interceſſion; ſo the people are ſacrificers too in their manner; for beſides that, by ſaying *Amen*, they joyn in the act of him that miniſters, and make it alſo to be their own: ſo when they eat and drink the conſecrated and bleſſed Elements worthily, they receive Chriſt within them, and therefore may alſo offer him to God, while in their ſacrifice of obedience and thankſgiving they preſent themſelves to God with Chriſt whom they have ſpiritually received, that is, themſelves with that which will make them gracious and acceptable. The offering their bodies and ſouls and ſervices to God *in*

him, and *by him*, and *with him*, who is his Fathers *wel-beloved, and in whom he is well pleased*, cannot but be accepted to all the purposes of blessing, grace, and glory. *

* *Nosti tempora Tu Jovis sereni,*
Cum fulget placidus, suóque vultu
Quo nil supplicibus solet negare. *Martial: Ep: l. 5. 6.*

6. This is the sum of the greatest mystery of our Religion: it is the copy of the passion, and the ministration of the great mystery of our Redemption; and therefore whatsoever intitles us to the general privileges of Christs passion, all that is necessary by way of disposition to the celebration of the Sacrament of his passion: because this celebration is our manner of applying or using it. The particulars of which preparation are represented in the following rules.

Vasa pura ad rem Divinam. *Plaut. in cap. Act. 4. Sc. 1.*

1. No man must dare to approach to the holy Sacrament of the Lords Supper if he be in a state of any one sin, that is, unless he have entred into the state of repentance, that is, of sorrow and amendment; lest it be said concerning him, as it was concerning *Judas*, the hand of him that betrayeth me is with me on the Table: and he that receiveth Christ into an impure soul or body, first turns his most excellent nourishment into poyson, and then feeds upon it.

2. Every communicant must first have examined himself, that is, tried the condition and state of his soul, searched out the secret Ulcers, enquired out its weaknesses and indiscretions, and all those aptnesses where it is exposed to temptation, that by finding out its diseases he may finde a cure, and by discovering

ring its aptneſſes he may ſecure his preſent purpoſes of future amendment, and may be armed againſt dangers and temptations.

3. This examination muſt be a mans own act, and inquiſition into his life; but then alſo it ſhould lead a man on to run to thoſe whom the Great Phyſician of our ſouls Chriſt Jeſus hath appointed to miniſter phyſick to our diſeaſes; that in all dangers and great accidents we may be aſſiſted for comfort and remedy, for medicine and caution.

4. In this affair let no man deceive himſelf, and againſt ſuch a time which publick Authority hath appointed for us to receive the Sacrament, weep for his ſins by way of ſolemnity and ceremony, and ſtill retain the affection: but he that comes to this feaſt muſt have on the wedding garment, that is, he muſt have *put on Jeſus Chriſt*, and he muſt have *put off the old man with his affections and luſts*, and he muſt *be wholly conformed to Chriſt in the image of his minde*: For then we have put on Chriſt, when our ſouls are cloathed with his righteouſneſs, when every faculty of our ſoul is proportioned and veſted according to the pattern of Chriſts life. And therefore a man muſt not leap from his laſt nights Surfet, and Bath, and then communicate: but when he hath begun the work of God effectually, and made ſome progreſs in repentance, and hath walked ſome ſtages and periods in the wayes of godlineſs, then let him come to him that is to miniſter it, and having made known the ſtate of his ſoul, he is to be admitted: but to receive it into an unhallowed ſoul and body, is to receive the duſt

duſt of the Tabernacle in the waters of jealouſie; it will make the belly to ſwell, and the thigh to rot: it will not convey Chriſt to us, but the Devill will enter and dwell there, till with it he returns to his dwelling of torment. Remember alwayes that after a great ſin or after a habit of ſins, a man is not ſoon made clean; and no unclean thing muſt come to this Feaſt. It is not the preparation of two or three dayes that can render a perſon capable of this banquet: For in this feaſt, all Chriſt, and Chriſts paſſion, and all his graces, the bleſſings and effects of his ſufferings are conveyed: nothing can fit us for this, but what can unite us to Chriſt, and obtain of him to preſent our needs to his heavenly Father: this Sacrament can no otherwiſe be celebrated but upon the ſame terms on which we may hope for pardon and Heaven it ſelf.

5. When we have this generall and indiſpenſably neceſſary preparation, we are to make our ſouls more adorn'd and trimm'd up with circumſtances of pious actions, and ſpeciall devotions, ſetting apart ſome portion of our time immediately before the day of ſolemnity according as our great occaſions will permit; and this time is ſpecially to be ſpent in actions of repentance, confeſſion of our ſins, renewing our purpoſes of holy living, praying for pardon of our failings, and for thoſe graces which may prevent the like ſadneſſes for the time to come; meditation upon the paſſion, upon the infinite love of God expreſſed in ſo great myſterious manners of redemption; and indefinitely,

finitely in all acts of virtue which may build our ſoules up into a Temple fit for the reception of Chriſt himſelf and the inhabitation of the holy Spirit.

6. The celebration of the holy Sacrament being the moſt ſolemn prayer, joyned with the moſt effectuall inſtrument of its acceptance, muſt ſuppoſe us in the love of God, and in charity with all the World: and therefore we muſt before every Communion eſpecially, remember what differences or jealouſies are between us and any one elſe; and recompoſe all diſunions and cauſe right underſtandings between each other; offering to ſatisfie whom we have injur'd, and to forgive them who have injur'd us, without thoughts of reſuming the quarrel when the ſolemnity is over; for that is but to rake the embers in light and phantaſtick aſhes: it muſt be quenched, and a holy flame enkindled: no fires muſt be at all, but the fires of love and zeal: and the altar of incenſe will ſend up a ſweet perfume, and make atonement for us.

7. When the day of the feaſt is come, lay aſide all cares and impertinencies of the World, and remember that this is thy *Souls day*; a day of traffique and entercourſe with Heaven. Ariſe early in the morning. 1. Give God thanks for the approach of ſo great a bleſſing. 2. Confeſs thy own unworthineſs to admit ſo Divine a Gueſt. 3. Then remember and deplore thy ſins which have made thee ſo unworthy. 4. Then confeſs Gods goodneſs and take ſanctuary there, and upon him place thy hopes.

hopes, 5. And invite him to thee with renewed acts of love, of holy desire, of hatred of his enemy, sin. 6. Make oblation of thy self wholly to be disposed by him, to the obedience of him, to his providence and possession, and pray him to enter, and dwell there for ever: And after this, with joy and holy fear, and the forwardness of love, address thy self to the receiving of *him*, to whom and by whom, and for whom, all faiths and all hope, and all love in the whole Catholick Church, both in Heaven and Earth is designed; *him*, whom Kings and Queens, and whole Kingdoms are in love with, and count it the greatest honour in the World, that their Crowns and Scepters are laid at his holy feet.

8. When the holy man stands at the *Table of blessing* and ministers the rite of consecration, then do as the Angls do, who behold, and love, and wonder, that the Son of *God* should become food to the souls of his servants; that he who cannot suffer any change or *lessening*, should be broken into pieces, and enter into the body to support and nourish the spirit, and yet at the same time remain in Heaven while he descends to thee upon Earth; that he who hath essentiall felicity should become miserable and dye for thee, and then give himself to thee for ever to redeem thee from sin and misery; that by his wounds he should procure health to thee, by his affronts he should intitle thee to glory, by his death he should bring thee to life, and by becoming a man he should make thee *partaker of the Divine nature*. These are such glories

glories that although they are made ſo obvious that each eye may behold them, yet they are alſo ſo deep, that no thought can fathome them: But ſo it hath pleaſed him to make theſe myſteries to be *ſenſible*, becauſe the excellency and depth of the mercy is *not intelligible*; that while we are raviſhed and comprehended within the infinitneſs of ſo vaſt and myſterious a mercy, yet we may be as ſure of it, as of that thing we ſee and feel, and ſmell and taſte; but yet is ſo great, that we cannot underſtand it.

9. Theſe holy myſteries are offered to our ſenſes, but not to be placed under our feet; they are ſenſible, but not common: and therefore as the weakneſs of the Elements addes wonder to the excellency of the Sacrament: ſo let our reverence and venerable uſages of them adde honour to the Elements, and acknowledge the glory of the myſtery, and the Divinity of the mercy. Let us receive the conſecrated Elements with all devotion, and humility of body and ſpirit; and do this honour to it, that it be the firſt food we eat, and the firſt beverage we drink that day, unleſs it be in caſe of ſickneſs, or other great neceſſity: and that your body and ſoul both be prepared to its reception with abſtinence from ſecular pleaſures, that you may better have attended faſtings and preparatory prayers. For if ever it be ſeaſonable to obſerve the counſell of Saint *Paul*, that married perſons by conſent ſhould abſtain for a time that they may attend to ſolemn Religion, it is now. It was not by Saint *Paul* nor the after ages of the Church called a duty ſo

Diſcedite ab aris, Queis tulit heſterna gaudia nocte Venus.

to

to do, but it is moſt reaſonable, that the more ſolemn actions of Religion ſhould be attended to without the mixture of any thing that may diſcompoſe the minde, and make it more ſecular, or leſs religious.

10. In the act of receiving, exerciſe acts of Faith, with much confidence and reſignation, believing it not to be common bread and wine, but holy in their uſe, holy in their ſignification, holy in their change, and holy in their effect, and believe if thou art a worthy Communicant thou doeſt as verily receive Chriſts body and blood to all effects and purpoſes of the ſpirit, as thou doeſt receive the bleſſed elements into thy mouth; that thou putteſt thy finger to his hand, and thy hand into his ſide, and thy lips to his fontinel of blood, ſucking life from his heart: and yet if thou doeſt communicate unworthily, thou eateſt and drinkeſt Chriſt to thy danger, and death, and deſtruction. Diſpute not concerning the ſecret of the myſtery, and the nicety of the manner of Chriſts preſence: it is ſufficient to thee that Chriſt ſhall be preſent to thy ſoul, as an inſtrument of grace, as a pledge of the reſurrection, as the earneſt of glory and immortality, and a means of many intermediall bleſſings, even all ſuch as are neceſſary for thee, and are in order to thy ſalvation: and to make all this good to thee, there is nothing neceſſary on thy part but a holy life, and a true belief of all the ſayings of Chriſt; amongſt which, indefinitely aſſent to the words of inſtitution, and believe that Chriſt in the holy Sacrament gives thee his body and his blood.

Cruci hæremus, ſanguinem fugimus, & inter ipſa Redemptoris noſtri vulnera figimus linguam. Cyprian. de Cœna Dom.

blood. He that believes not this is not a Christian; He that believes so much, needs not to enquire further, nor to intangle his faith by disbelieving his sense.

11. Fail not this solemnity according to the custom of pious & devout people to make an offering to God for the uses of religion & the poor, according to thy ability. For when Christ feasts his body, let us also feast our fellow-members who have right to the same promises, and are partakers of the same Sacrament, & partners of the same hope, and cared for under the same providence, and descended from the same common parents, and whose Father God is, and Christ is their Elder brother. If thou chancest to communicate where this holy custom is not observed publickly, supply that want by thy private charity, but offer it to God at his holy Table, at least by thy private designing it there.

12. When you have received, pray and give thanks. Pray for all estates of men: for they also have an interest in the body of Christ whereof they are members: and you in conjunction with Christ (whom then you have received) are more fit to pray for them in that advantage, and in the celebration of that holy sacrifice which then is Sacramentally represented to GOD, * Give thanks for the passion of our Dearest Lord: remember all its parts, and all the instruments of your Redemption; and beg of GOD that by a holy perseverance in well doing you may from shadows passe on to substances, from eating his body to seeing his face, from the Typicall, Sacramentall, and Transient,

to

to the Reall, and Eternall Supper of the Lambe.

13. After the ſolemnity is done, let Chriſt dwell in your hearts by faith, and love, and obedience, and conformity to his life and death; as you have taken CHRIST *into you*, ſo *put CHRIST on you*, and conform every faculty of your ſoul & body to his holy image and perfection. Remember that now Chriſt is all one with you; and therefore when you are to do an action, conſider how Chriſt did, or would do the like, and do you imitate his example, and tranſcribe his copy, and underſtand all his Commandments, and chooſe all that he propounded, and deſire his promiſes, and fear his threatnings, and marry his loves and hatreds, and contract all friendſhips; for then you do every day communicate; eſpecially when Chriſt thus dwels in you, and you in Chriſt, growing up towards *a perfect man in Chriſt Jeſus.*

14. Do not inſtantly upon your return from Church, return alſo to the world, and ſecular thoughts and imployments; but let the remaining parts of that day be like a *poſt-Communion* or an *after-office*, entertaining your bleſſed Lord with all the careſſes and ſweetneſs of love and colloquies, and entercourſes of duty and affection, acquainting him with all your needs, and revealing to him all your ſecrets, and opening all your infirmities; and as the affairs of your perſon or imployment call you off, ſo retire again with often ejaculations and acts of entertainment to your beloved Gueſt.

The effects and benefits of worthy communicating.

When I said that the sacrifice of the cross which Christ offered for all the sins and all the needs of the world is represented to God by the Minister in the Sacrament, and offered up in prayer and Sacramentall memory, after the maner that Christ himself intercedes for us in Heaven (so far as his glorious Priesthood is imitable by his Ministers on earth) I must of necessity also mean, that all the benefits of that sacrifice are then conveyed to all that communicate worthily: But if we descend to particulars; Then and there the Church is nourished in her faith, strengthened in her hope, enlarged in her bowels with an increasing charity: there all the members of Christ are joyned with each other, and all to Christ their head; and we again renew the Covenant with God in Jesus Christ, and God seals his part, and we promise for ours, and Christ unites both, and the holy Ghost signes both in the collation of those graces which we then pray for, and exercise and receive all at once: there our bodies are nourished with the signes, and our souls with the mystery: our bodies receive into them the seed of an immortall nature, and our souls are joyned with him, who is the first fruits of the resurrection and never can dye: and if we desire any thing else and need it, here it is to be prayed for, here to be hoped for, here to be received; Long life and health, and recovery from sickness, and competent support and maintenance, and peace, and deliverance from our enemies, and content, and patience,

patience, and joy, and ſanctified riches, or a cheerful poverty and liberty, and whatſoever elſe is a bleſſing, was purchaſed for us by Chriſt in his death and reſurrection, and in his interceſſion in Heaven: and this Sacrament being that to our particulars, which the great myſteries are in themſelves, and by deſign to all the world, if we receive worthily we ſhall receive any of theſe bleſſings, according as God ſhall chooſe for us; and he will not onely chooſe with more wiſdom, but alſo with more affection then we can for our ſelves.

After all this, it is adviſed by the Guides of ſouls, wiſe men and pious, that all perſons ſhould communicate very often, even as often as they can without excuſes or delayes: Every thing that puts us from ſo holy an imployment when we are moved to it, being either a ſin or an imperfection; an infirmity or indevotion, and an unactiveneſs of Spirit. All Chriſtian people muſt come: They indeed that are in the ſtate of ſin muſt not come *ſo*, but yet they muſt come: Firſt they muſt quit their ſtate of death, and then partake of the bread of life. They that are at enmity with their neighbours muſt come, that is no excuſe for their not coming; onely they muſt not bring their enmity along with them, but leave it, and then come. They that have variety of ſecular imployments muſt come; onely they muſt leave their ſecular thoughts and affections behinde them, and then come and converſe with God. 'If any man be well 'grown in grace he muſt needs come, becauſe 'he is excellently diſpoſed to ſo holy a feaſt: 'but

L' Eveſq. de Geneve introd: a la vie devote.

'but he that is but in the infancy of piety had 'need to come that ſo he may grow in grace. 'The ſtrong muſt come leſt they become 'weak, and the weak that they may become 'ſtrong. The ſick muſt come to be cured; 'the healthfull to be preſerved. They that 'have leiſure muſt come becauſe they have no 'excuſe: They that have no leiſure muſt come 'hither, that by ſo excellent religion they 'may ſanctifie their buſineſs. The penitent ſinners muſt come, that they may be juſtified: and *they that are juſtified, that they may be juſtified ſtill.* They that have fears and great reverence to theſe myſteries, and think no preparation to be ſufficient muſt receive, that they may learn how to receive the more worthily: and they that have a leſs degree of reverence, 'muſt come often to have it 'heightned: that as thoſe Creatures that live 'amongſt the ſnowes of the Mountains turn 'white with their food and converſation 'with ſuch perpetuall whiteneſſes: ſo our ſouls may be transformed into the ſimilitude and union with Chriſt by our perpetual feeding on him, and converſation, not onely in his Courts, but in his very heart, and moſt ſecret affections, and incomparable purities.

Prayers for all ſorts of Men, and all neceſſities; relating to the ſeverall parts of the vertue of Religion.

A Prayer for the Graces of Faith, Hope, Charity.

O Lord God of infinite mercy, of infinite excellency, who haſt ſent thy holy Son into

into the world to redeem us from an intolerable miſery, and to teach us a holy religion, and to forgive us an infinite debt: give me thy holy Spirit, that my underſtanding and all my faculties may be ſo reſigned to the diſcipline and doctrine of my Lord, that I may be prepared in mind and will to dye for the teſtimony of Jeſus, and to ſuffer any affliction or calamity that ſhall offer to hinder my duty, or tempt me to ſhame or ſin, or apoſtaſie: and let my faith be the parent of a good life, a ſtrong ſhield to repell the fiery darts of the Devil, and the Author of a holy hope, of modeſt deſires, of confidence in God, and of a never failing charity to thee my God, and to all the world, that I may never have my portion with the unbelievers, or uncharitable, and deſperate perſons; but may be ſupported by the ſtrengths of faith in all temptations, and may be refreſhed with the comforts of a holy hope in all my ſorrows, and may bear the burden of the Lord, and the infirmities of my neighbour by the ſupport of charity, that the yoak of Jeſus may become eaſie to me, and my love may do all the miracles of grace, till from grace it ſwell to glory, from earth to heaven, from duty to reward, from the imperfections of a beginning, and little growing love it may arrive to the conſummation of an eternall and never ceaſing charity, through Jeſus Chriſt the Son of thy love, the Anchor of our hope, and the Author and finiſher of our faith, to whom with thee, O Lord God, Father of Heaven and Earth, and with thy holy Spirit be all glory, and love, and obedience, and dominion now and for ever. *Amen.*

Acts

Acts of love by way of prayer and ejaculation: to be uſed in private.

O God thou art my God, early will I ſeek thee: my ſoul thirſteth for thee, my fleſh longeth for thee in a dry and thirſty land where no water is, to ſee thy power and thy glory ſo as I have ſeen thee in the ſanctuary: becauſe thy loving kindneſs is better then life, my lips ſhall praiſe thee. *Pſal.* 63. 1.

I am ready not onely to be bound, but to dye for the name of the Lord Jeſus. *Acts* 23. 2.

How amiable are thy tabernacles thou Lord of Hoſts: my ſoul longeth, yea even fainteth for the courts of the Lord: My heart and my fleſh crieth out for the living God: Bleſſed are they that dwell in thy houſe, they will ſtill be praiſing thee. *Pſal.* 84. 3.

O bleſſed Jeſu, thou art worthy of all adoration, and all honour, and all love: Thou art the Wonderfull, the Counſellor, the mighty God, the Everlaſting Father, the Prince of peace, of thy government and peace there ſhall be no end: thou art the brightneſs of thy Fathers glory, the expreſs image of his perſon, the appointed Heir of all things: Thou upholdeſt all things by the word of thy power: Thou didſt by thy ſelf purge our ſins: Thou art ſet on the right hand of the Majeſty on high: Thou art made better then the Angels, thou haſt by inheritance obtained a more excellent name then they. Thou, O deareſt Jeſus, art the head of the Church, the beginning and the firſt-born from the dead: in all things thou haſt the preheminence, and it pleaſed the Father that in thee ſhould all fulneſs dwell. Kingdomes are in love with thee: 4.

thee: Kings lay their Crowns and Scepters at thy feet, and Queens are thy handmaids, and waſh the feet of thy ſervants.

A Prayer to be ſaid in any affliction, as death of children, of husband or wife, in great poverty, in impriſonment, in a ſad and diſconſolate ſpirit, and in temptations to deſpair.

O Eternall God, Father of Mercies and God of all comfort with much mercy look upon the ſadneſſes and ſorrows of thy ſervant. My ſins lye heavy upon me, and preſs me ſore, and there is no health in my bones by reaſon of thy diſpleaſure and my ſin. The waters are gone over me, and I ſtick faſt in the deep mire, and my miſeries are without comfort, becauſe they are puniſhments of my ſin: and I am ſo evill and unworthy a perſon, that though I have great deſires, yet I have no diſpoſitions or worthineſs towards receiving comfort. My ſins have cauſed my ſorrow, and my ſorrow does not cure my ſins: and unleſs for thy own ſake, and meerly becauſe thou art good, thou ſhalt pity me and relieve me, I am as much without remedy, as now I am without comfort. Lord pity me; Lord let thy grace refreſh my ſpirit. Let thy comforts ſupport me, thy mercy pardon me, and never let my portion be amongſt hopeleſs and accurſed ſpirits; for thou art good and gracious; and I throw my ſelf upon thy mercy. Let me never let my hold go, and do thou with me what ſeems good in thy own eyes: I cannot ſuffer more then I have deſerved: and yet I can need no relief ſo great

great as thy mercy is: for thou art infinitely more merciſull then I can be miſerable: and thy mercy which is above all thy own works, muſt needs be far above all my ſin and all my miſery. Deareſt Jeſus, let me truſt in thee for ever, and let me never be confounded, *Amen.*

Ejaculations and ſhort meditations to be uſed in time of ſickneſs and ſorrow, or danger of Death.

HEar my Prayer, O Lord, and let my crying come unto thee. ✶ Hide not thy face from me in the time of my trouble, incline thine ear unto me when I call: O hear me and that right ſoon.* For my dayes are conſumed like ſmoak, and my bones are burnt up as it were a firebrand. * My heart is ſmitten down and withered like graſs; ſo that I forget to eat me bread: and that becauſe of thine indignation and wrath: for thou haſt taken me up and caſt me down. ✶ Thine arrows ſtick faſt in me, and thy hand preſſeth me ſore. There is no health in my fleſh becauſe of thy diſpleaſure: neither is there any reſt in my bones by reaſon of my ſin. * My wickedneſſes are gone over my head, and are a ſore burden too heavy for me to bear. * But I will confeſs my wickedneſs, and be ſorry for my ſin. * O Lord rebuke me not in thy indignation, neither chaſten me in thy diſpleaſure. * Lord be me merciſull unto me, heal my ſoul, for I have ſinned againſt thee.

Have mercy upon me, O God, after thy great goodneſs, according to the multitude of thy mercies do away mine offences. * O remember not the ſins and offences of my youth: but according to thy mercy think

thou upon me, O Lord for thy goodness. * Wash me thoroughly from my wickedness: and cleanse me from my sin. * Make me a clean heart, O God, and renew a right spirit within me. * Cast me not away from thy presence, from thy all-hallowing and life-giving presence: and take not thy holy Spirit, thy sanctifying, thy guiding, thy comforting, thy supporting, and confirming Spirit from me.

3. O God, thou art my God for ever and ever: thou shalt be my guide unto death. * Lord comfort me now that I lye sick upon my bed: make thou my bed in all my sickness. * O deliver my soul from the place of Hell: and do thou receive me. * My heart is disquieted within me, and the fear of death is fallen upon me. * Behold thou hast made my dayes as it were a span long, and mine age is even as nothing in respect of thee, and verily every man living is altogether vanity. * When thou with rebukes doest chasten man for sin, thou makest his beauty to consume away like a moth fretting a garment: every man therefore is but vanity. And now Lord what is my hope? truly my hope is even in thee. * Hear my prayer, O Lord, and with thine ears consider my calling, hold not thy peace at my tears. * Take this plague away from me: I am consumed by the means of thy heavy hand. * I am a stranger with thee and a sojourner, as all my Fathers were. * O spare me a little that I may recover my strength before I go hence and be no more seen. * My soul cleaveth unto the dust: O quicken me according to thy word. * And when the snares of death compass me round about:

about : let not the pains of hell take hold upon me.

An Act of Faith concerning reſurrection and the day of judgement, to be ſaid by ſick perſons or meditated.

I Know that my Redeemer liveth, and that he ſhall ſtand at the latter day upon the earth: and though after my skin worms deſtroy this body, yet in my fleſh ſhall I ſee God : whom I ſhall ſee for my ſelf, and mine eyes ſhall behold, though my reins be conſumed within me. *Job.* 19.

God ſhall come and ſhall not keep ſilence: there ſhall go before him a conſuming fire, and a mighty tempeſt ſhall be ſtirred up round about him: he ſhall call the heaven from above, and the earth, that he may judge his people. ✶ O bleſſed Jeſu, thou art my judge and thou art my Advocate : have mercy upon me in the houre of my death, and in the day of judgement.

See *John* 5. 28. and 1 *Theſſal.* 4. 15.

Short Prayers to be ſaid by ſick perſons.

O Holy Jeſus, thou art a mercifull High-Prieſt and touched with the ſenſe of our infirmities ; thou knoweſt the ſharpneſs of my ſickneſs, and the weakneſs of my perſon. The clouds are gathered about me, and thou haſt covered me with thy ſtorm : My underſtanding hath not ſuch apprehenſion of things as formerly : Lord let thy mercy ſupport me, thy ſpirit guide me, and lead me through the valley of this death ſafely ; that I may paſs it patiently, holily, with perfect reſignation, and

let me rejoyce in the Lord, in the hopes of pardon, in the expectation of glory, in the ſenſe of thy mercies, in the refreſhments of thy ſpirit, in a victory over all temptations.

Thou haſt promiſed to be with us in tribulation. Lord, my ſoul is troubled, and my body is weak, and my hope is in thee, and my enemies are buſie and mighty, now make good thy holy promiſe. Now O holy Jeſus, now let thy hand of grace be upon me: reſtrain my ghoſtly enemies, and give me all ſorts of ſpirituall aſſiſtances: Lord remember thy ſervant in the day when thou bindeſt up thy Jewels.

O take from me all tediouſneſs of Spirit, all impatience and unquietneſs: let me poſſeſſe my ſoul in patience, and reſign my ſoul and body into thy hands, as into the hands of a faithfull Creator, and a bleſſed Redeemer.

O holy Jeſu, thou didſt dye for us; by thy ſad, pungent and intolerable pains which thou enduredſt for me, have pity on me, and eaſe my pain, or increaſe my patience. Lay on me no more then thou ſhalt enable me to bear. I have deſerv'd it all and more, and infinitely more. Lord I am weak and ignorant, timerous and inconſtant, and I fear leſt ſomething ſhould happen that may diſcompoſe the ſtate of my ſoul, that may diſpleaſe thee: Do what thou wilt with me, ſo thou doeſt but preſerve me in thy fear and favour. Thou knoweſt that it is my great fear, but let thy ſpirit ſecure, that nothing may be able to ſeparate me from the love of God in Jeſus Chriſt; then ſmite me here, that thou mayeſt ſpare

me

me for ever: and yet O Lord ſmite me friendly: for thou knoweſt my infirmities. Into thy hands I commend my ſpirit, for thou haſt redeemed me, O Lord, thou God of truth. * Come holy Spirit, help me in this conflict. Come Lord Jeſus, come quickly.

Let the ſick perſon often meditate upon theſe following promiſes and gracious words of God.

My help cometh of the Lord who preſerveth them that are true of heart, *Pſal.* 7. 11.

And all they that know thy Name will put their truſt in thee: for thou Lord haſt never failed them that ſeek thee, *Pſal.* 9. 10.

O how plentifull is thy goodneſs which thou haſt laid up for them that fear thee, and that thou haſt prepared for them that put their truſt in thee, even before the ſons of men! *Pſal.* 31.

Behold, the eye of the Lord is upon them that fear him, and upon them that put their truſt in his mercy, to deliver their ſouls from death, *Pſal.* 33.

The Lord is nigh unto them that are of a contrite heart: and will ſave ſuch as are of an humble ſpirit, *Pſal.* 34. 17.

Thou Lord ſhalt ſave both man and beaſt: how excellent is thy mercy, O God! and the children of men ſhall put their truſt under the ſhadow of thy wings, *Pſal.* 36. 7.

They ſhall be ſatisfied with the plenteouſneſs of thy houſe: and thou ſhalt give them to drink of thy pleaſures as out of the rivers, *v.* 8.

For with thee is the well of life: and in thy light we ſhall ſee light, *v.* 9.

Commit thy way unto the Lord, and put thy truſt in him, and he ſhall bring it to paſſe, *Pſ.* 37. 5.

But the ſalvation of the righteous cometh of the Lord: who is alſo their ſtrength in the time of trouble, *v.* 40.

So that a man ſhall ſay, verily there is a reward for the righteous: doubtleſs there is a God that judgeth the earth, *Pſal.* 58. 10.

Bleſſed is the man whom thou chooſeſt and receiveſt unto thee: he ſhall dwell in thy court, and ſhall be ſatisfied with the pleaſures of thy houſe, even of thy holy temple, *Pſal.* 65. 4.

They that ſow in tears ſhall reap in joy, *Pſal.* 126. 6.

It is written, I will never leave thee nor forſake thee, *Heb.* 13. 5.

The Prayer of faith ſhall ſave the ſick: and the Lord ſhall raiſe him up: and if he have committed ſins they ſhall be forgiven, *Jam.* 5. 15.

Come and let us return unto the Lord: for he hath torn, and he will heal us, he hath ſmitten, and he will binde us up, *Hoſ.* 6. 1.

If we ſin we have an Advocate with the Father Jeſus Chriſt the righteous, and he is the propitiation for our ſins, 1 *John* 2. 2.

If we confeſs our ſins he is faithfull and righteous to forgive us our ſins, and to cleanſe us from all unrighteouſneſs, 1 *John* 1. 9. He that forgives ſhall be forgiven, *Luke* 6. 37.

And this is the confidence that we have in him, that if we ask any thing according to his will he heareth us, 1 *John* 5. 14. And ye know that he was manifeſted to take away our ſins, 1 *John* 3. 5.

If

If ye being evill know to give good things to your children, how much more ſhall your Father which is in Heaven give good things to them that ask him? *Matth.* 7. 11.

This is a faithfull ſaying and worthy of all acceptation, that Jeſus Chriſt came into the World to ſave ſinners. * He that hath given us his Son, how ſhould not he with him give us all things elſe?

Acts of hope to be uſed by ſick perſons, after a pious life.

I Am perſwaded that neither death nor life, nor Angels, nor principalities, nor powers, nor things preſent, nor things to come, nor height, nor depth, nor any other creature ſhall be able to ſeparate me from the love of God which is in Chriſt Jeſus our Lord, *Rom.* 8. 38. 1.

I have fought a good fight, I have finiſhed my courſe, I have kept the faith. Henceforth there is laid up for me a crown of righteouſneſs, which the Lord the righteous Judge ſhall give me at that day, and not to me onely, but unto all them alſo that love his appearing, 2 *Tim.* 4. 7. 2.

Bleſſed be the God, even the Father of our Lord Jeſus Chriſt, the Father of mercies and the God of all comforts, who comforts us in all our tribulation, 2 *Cor.* 1. 3. 3.

A prayer to be ſaid in behalf of a ſick or dying perſon.

O Lord God, there is no number of thy dayes, nor of thy mercies; and the ſins and ſorrows of thy ſervant alſo are multiplied.

ed. Lord look upon him with much mercy and pity, forgive him all his ſinnes, comfort his ſorrows, eaſe his pain, ſatisfie his doubts, relieve his feares, inſtruct his ignorances, ſtrengthen his underſtanding, take from him all diſorders of ſpirit, weakneſs and abuſe of fancy: Reſtrain the malice aud power of the ſpirits of darkneſs; and ſuffer him to be injured neither by his ghoſtly enemies, nor his own infirmities; and let a holy and a juſt peace, the peace of God be within his conſcience.

Lord preſerve his ſenſes till the laſt of his time, ſtrengthen his faith, confirm his hope, and give him a never ceaſing charity to thee our God, and to all the world: ſtir up in him a great and proportionable contrition for all the evils he hath done, and give him a juſt meaſure of patience for all he ſuffers: give him prudence, memory, and conſideration, rightly to ſtate the accounts of his ſoul, and do thou remind him of all his duty, that when it ſhall pleaſe thee that his ſoul goes out from the priſon of his body, it may be received by Angels, and preſerved from the ſurprize of evill ſpirits, and from the horrors and amazements of new and ſtranger Regions; and be laid up in the boſom of our Lord, till at the day of thy ſecond coming it ſhall be reunited to the body, which is now to be laid down in weakneſs and diſhonour, but we humbly beg, may then be raiſed up with glory and power for ever to live and to behold the face of God in the glories of the Lord Jeſus, who is our hope, our reſurrection, and our life,

the

the light of our eyes and the joy of our ſouls, our bleſſed and ever glorious Redeemer. *Amen.*

Hither the ſick perſon may draw in, and uſe the acts of ſeveral vertues reſperſed in the ſeveral parts of this book, the ſeveral Litanies, viz. of repentance, of the paſſion, and the ſingle prayers, according to his preſent needs.

A Prayer to be ſaid in a ſtorm at Sea.

O My God, thou didſt create the Earth and the Sea for thy glory and the uſe of man, and doeſt daily ſhew wonders in the deep: look upon the danger and fear of thy ſervant: my ſins have taken hold upon me, and without the ſupporting arm of thy mercy I cannot look up; but my truſt is in thee. Do thou, O Lord, rebuke the Sea, and make it calm; for to thee the windes and the ſea obey: let not the waters ſwallow me up, but let thy Spirit, the Spirit of gentleneſs and mercy move upon the waters: Be thou reconciled unto thy ſervants, and then the face of the waters will be ſmooth. I fear that my ſins make me like *Jonas* the cauſe of the tempeſt. Caſt out all my ſins, and throw not thy ſervants away from thy preſence, and from the land of the living into the depths where all things are forgotten: But if it be thy will that we ſhall go down into the waters, Lord receive my ſoul into thy holy hands, and preſerve it in mercy and ſafety till the day of reſtitution of all things: and be pleaſed to unite my death to the death of thy Son; and ſo

accept of it ſo united as a puniſhment for all my ſins, that thou mayeſt forget all thine anger, and blot my ſins out of thy book, and write my ſoul there for Jeſus Chriſt his ſake, our deareſt Lord and moſt mighty Redeemer. *Amen.*

Then make an act of reſignation, thus,

TO God pertain the iſſues of life and death. It is the Lord, let him do what ſeemeth good in his own eyes. Thy will be done in earth as it is in Heaven.

Recite Pſalm 107. and 130.

A form of a vow to be made in this or the like danger.

IF the Lord will be gracious and hear the Prayer of his ſervant, and bring me ſafe to ſhore, then I will praiſe him ſecretly and publickly, and pay unto the uſes of charity [or Religion] [then name the ſum you deſigne for holy uſes] O my God my goods are nothing unto thee : I will alſo be thy ſervant all the dayes of my life, and remember this mercy and my preſent purpoſes, and live more to Gods glory, and with a ſtricter duty: And do thou pleaſe to accept this vow as an inſtance of my importunity, and the greatneſs of my needs, and be thou graciouſly moved to pity and deliver me. *Amen.*

This form alſo may be uſed in praying for a bleſſing on an enterprize; and may be inſtanced in actions of devotion as well as of charity.

A prayer before a journey.

OAlmighty God who filleſt all things with thy preſence, and art a God afar off as well

well as neer at hand: thou didſt ſend thy Angel to bleſs *Jacob* in his journey, and didſt lead the children of *Iſrael* through the Red Sea, making it a wall on the right hand and on the left: be pleaſed to let thy Angel go out before me and guide me in my journey, preſerving me from dangers of robbers, from violence of enemies, and ſudden and ſad accidents, from fals and errours: and proſper my journey to thy glory, and to all my innocent purpoſes: and preſerve me from all ſin, that I may return in peace and holineſs, with thy favour and thy bleſſing, and may ſerve thee in thankfulneſs and obedience all the dayes of my pilgrimage, and at laſt bring me to thy countrey, to the celeſtiall Jeruſalem, there to dwell in thy houſe and to ſing praiſes to thee for ever. *Amen.*

Ad Sect. 4.] *A prayer to be ſaid before hearing or reading the Word of God.*

O Holy and Eternal Jeſus who haſt begotten us by thy word, renewed us by thy Spirit, fed us by thy Sacraments, and by the daily miniſtery of thy word: ſtill go on to build us up to life eternall. Let thy moſt holy Spirit be preſent with me and reſt upon me in the reading [or hearing] thy ſacred word; that I may do it humbly, reverently, without prejudice, with a minde ready and deſirous to learn and to obey; that I may be readily furniſhed and inſtructed to every good work, and may practiſe all thy holy laws and commandments, to the glory of thy holy name, O holy and eternall Jeſus. *Amen.*

Ad Act. 5, 9. 10.] A form of confession of sins, and repentance to be used upon fasting dayes, or dayes of humiliation; especially in Lent, and before the Holy Sacrament.

HAve mercy upon me, O God, after thy great goodness, according to the multitude of thy mercies do away mine offences. For I will confess my wickedness and be sorry for my sin. * O my dearest Lord, I am not worthy to be accounted amongst the meanest of thy servants: not worthy to be sustained by the least fragments of thy mercy, but to be shut out of thy presence for ever with dogs and unbelievers. *But for thy names sake, O Lord, be mercifull unto my sin, for it is great.*

I am the vilest of sinners, and the worst of men: proud and vain-glorious, impatient of scorn or of just reproof: not enduring to be slighted, and yet extremely deserving it: I have been cousened by the colours of humility, and when I have truly called my self vitious, I could not endure any man else should say so or think so. I have been disobedient to my superiours, churlish and ungentle in my behaviour, unchristian and unmanly. *But for thy names sake, &c.*

O Just and Dear God, how can I expect pity or pardon, who am so angry and peevish, with and without cause, envious at good, rejoycing in the evil of my neighbours, negligent of my charge, idle and useless, timerous and base, jealous and impudent, ambitious and hard-hearted, soft, unmortified and effeminate in my life, indevout in my prayers, without fancie or affection, with-

without attendance to them or perſeverance in them; but paſſionate and curious in pleaſing my appetite of meat and drink and pleaſures, making matter both for ſin and ſickneſs; and I have reaped the curſed fruits of ſuch improvidence, entertaining undecent and impure thoughts; and I have brought them forth in undecent and impure actions, and the ſpirit of uncleanneſs hath entred in, and unhallowed the temple which thou didſt conſecrate for the habitation of thy Spirit of love and holineſs. *But for thy names ſake, O Lord, be mercifull unto my ſin, for it is great.*

Thou haſt given me a whole life to ſerve thee in, and to advance my hopes of heaven: and this pretious time I have thrown away upon my ſins and vanities, being improvident of my time and of my talent, and of thy grace and my own advantages; reſiſting thy Spirit, and quenching him. I have been a great lover of my ſelf, and yet uſed many wayes to deſtroy my ſelf: I have purſued my temporall ends with greedineſs and indirect means: I am revengefull and unthankfull, forgetting benefits, but not ſo ſoon forgetting injuries: curious and murmuring: a great breaker of promiſes: I have not loved my neighbours good, nor advanced it in all things where I could: I have been unlike thee in all things, I am unmercifull and unjuſt; a ſottiſh admirer of things below, and careleſs of heaven and the wayes that lead thither.

But for thy names ſake, O Lord, be merciful unto my ſin, for it is great.

All

All my ſenſes have been windows to let ſin in, and death by ſin; Mine eyes have been adulterous and covetous; mine ears open to ſlander and detraction: my tongue and palat looſe and wanton, intemperate, and of foul language, talkative and lying, raſh and malicious, falſe and flattering, irreligious and irreverent, detracting and cenſorious: My hands have been injurious and unclean: my paſſions violent and rebellious: my deſires impatient and unreaſonable: all my members and all my faculties have been ſervants of ſin: and my very beſt actions have more matter of pity, then of confidence; being imperfect in my beſt, and intolerable in moſt. *But for thy names ſake O Lord, &c.*

Unto this and a far bigger heap of ſin, I have added alſo the faults of others to my own ſcore, by neglecting to hinder them to ſin in all that I could and ought: but I alſo have encouraged them in ſin, have taken off their fears and hardened their conſciences and tempted them directly, and prevailed in it to my own ruine and theirs, unleſs thy glorious and unſpeakable mercy hath prevented ſo intolerable a calamity.

Lord I have abuſed thy mercy, deſpiſed thy judgements, turned thy grace into wantonneſs; I have been unthankfull for thy infinite loving kindneſs: I have ſinned and repented, and then ſinned again, and reſolved againſt it, and preſently broke it; and then I tyed my ſelf up with vows, and then was tempted, and then I yielded by little and little till I was willingly loſt again, and my vows fell off like cords of vanity.

Mi-

Miſerable man that I am, who ſhall deliver me from this body of ſin?

And yet O Lord, I have another heap of ſins to be unloaded. My ſecrets ſins O Lord, are innumerable; ſins I noted not, ſins that I willingly neglected, ſins that I acted upon wilfull ignorance and voluntary miſperſuaſion; ſins that that I have forgot; and ſins which a diligent and a watchful ſpirit might have prevented, but I would not. Lord I am confounded with the multitude of them, and the horrour of their remembrance, though I conſider them nakedly in their direct appearance, without the deformity of their unhandſome and aggravating circumſtances: but ſo dreſſed they are a ſight too ugly; an inſtance of amazement, infinite in degrees, and inſufferable in their load.

And yet thou haſt ſpared me all this while, and haſt not thrown me into Hell, where I have deſerved to have been long ſince, and even now to have been ſhut up to an eternity of torments with inſupportable amazement, fearing the revelation of thy day.

Miſerable man that I am, who ſhall deliver me from this body of ſin?

Thou ſhalt anſwer for me, O Lord my God; Thou that prayeſt for me ſhalt be my Judge.

The Prayer.

THou haſt prepared for me a more healthfull ſorrow. O deny not thy ſervant when he begs ſorrow of thee: Give me a deep contrition for my ſins, a hearty deteſtation and loathing of them, hating them worſe then death with torments. Give me grace

grace intirely, preſently, and for ever to forſake them; to walk with care and prudence, with fear and watchfulneſs all my dayes; to do all my duty with diligence and charity, with zeal and a never fainting ſpirit: to redeem the time, to truſt upon thy mercies, to make uſe of all the inſtruments of grace, to work out my ſalvation with fear and trembling, that thou mayeſt have the glory of pardoning all my ſins, and I may reap the fruit of all thy mercies, and all thy graces, of thy patience and long-ſuffering, even to live a holy life here, and to reign with thee for ever, through Jeſus Chriſt our Lord. *Amen.*

Ad Sect. 6.] *Special devotions to be uſed upon the Lords-day, and the great Feſtivals of Chriſtians.*

In the Morning recite the following form of Thanksgiving: upon the ſpecial Feſtivals adding the commemoration of the ſpeciall bleſſing according to the following prayers: adding ſuch prayers as you ſhall chooſe out of the foregoing Devotions.

2. *Beſides the ordinary and publick duties of the day, if you retire into your cloſet to read and meditate, after you have performed that duty, ſay the ſong of Saint* Ambroſe *commonly called the* [Te Deum] *or* [*We praiſe thee, &c.*] *then adde the prayers for particular graces which are at the end of the former Chapters, ſuch and as many of them as ſhall fit your preſent needs and affections: ending with the Lords prayer. This form of devotion, may for variety, be indifferently uſed at other times.*

A

'A form of thanks giving with a recital of 'publick and private bleſſings: To be uſed 'upon Eaſter-day, Whit-ſunday, Aſcenſion-'day, and all Sundayes of the year: but the 'middle part of it may be reſerved for the 'more ſolemn Feſtivals; and the other uſed 'upon the ordinary; as every mans affecti-'ons or leiſure ſhall determine.

[I.] *Ex Liturgiâ S. Baſilii magnâ ex parte.*

O Eternal Eſſence, Lord God, Father Almighty, Maker of all things in Heaven and Earth, it is a good thing to give thanks to thee, O Lord, and to pay to thee all reverence, worſhip and devotion from a clean and prepared heart; and with an humble ſpirit to preſent a living and reaſonable ſacrifice to thy holineſs and Majeſty: for thou haſt given unto us the knowledge of thy truth: and who is able to declare thy greatneſs, and to recount all thy marvellous works which thou haſt done in all the generations of the world?

O Great Lord and Governour of all things, Lord and Creator of all things viſible and inviſible, who ſitteſt upon the throne of thy glory, and beholdeſt the ſecrets of the loweſt abyſſe and darkneſs, thou art without beginning, uncircumſcribed, incomprehenſible, unalterable, and ſeated for ever unmoveable in thy own eſſentiall happineſs and tranquillity: Thou art the Father of our Lord JESUS CHRIST: who is,

Our Deareſt and moſt Gracious Saviour, our hope, the wiſdom of the Father, the image of thy goodneſs, the Word eternal

nal and the brightneſs of thy perſon, the power of God from eternal ages, the true light that lightneth every man that cometh into the World, the Redemption of Man, and the Sanctification of our Spirits.

By whom the holy Ghoſt deſcended upon the Church; the holy Spirit of truth, the ſeal of adoption, the earneſt of the inheritance of the Saints, the firſt fruits of everlaſting felicity, the life-giving power, the fountain of ſanctification, the comfort of the Church, the eaſe of the afflicted, the ſupport of the weak, the wealth of the poor, the teacher of the doubtfull, ſcrupulous and ignorant, the anchor of the fearfull, the infinite reward of all faithfull ſouls, by whom all reaſonable and underſtanding creatures ſerve thee, and ſend up a never-ceaſing, and a never-rejected ſacrifice of prayer, and praiſes, and adoration.

All Angels and Archangels, all Thrones and Dominions, all Principalities and Powers, the Cherubims with many eyes, and the Seraphims covered with wings from the terror and amazement of thy brighteſt glory: Theſe and all the powers of Heaven do perpetually ſing praiſes and never-ceaſing Hymns, and eternall Anthems to the glory of the eternall God, the Almighty Father of Men and Angels.

Holy is our God: Holy is the Almighty: Holy is the Immortall: Holy, Holy, Holy, Lord God of Sabaoth, Heaven and Earth are full of the Majeſty of thy glory. *Amen.* ⋆ With theſe holy and bleſſed Spirits I alſo thy ſervant, O thou great lover of ſouls, though I be unworthy to offer praiſe to ſuch

a Majeſty, yet out of my bounden duty humbly offer up my heart and voice to joyn in this bleſſed quire, and confeſs the glories of the Lord. * For thou art holy, and of thy greatneſs there is no end; and in thy juſtice and goodneſs thou haſt meaſured out to us all thy works.

Thou madeſt man out of the earth, and didſt form him after thine own image: thou didſt place him in a garden of pleaſure, and gaveſt him laws of righteouſneſs to be to him a ſeed of immortality.

O that men would therefore praiſe the Lord for his goodneſs, and declare the wonders that he hath done for the children of men.

For when man ſinned and liſtned to the whiſpers of a tempting ſpirit, and refuſed to hear the voice of God, thou didſt throw him out from Paradiſe, and ſenteſt him to till the Earth; but yet left not his condition without remedy, but didſt provide for him the ſalvation of a new birth, and by the blood of thy Son didſt redeem and pay the price to thine own juſtice for thine own creature, leſt the work of thine own hands ſhould periſh.

O that men would therefore praiſe the Lord, &c.

For thou, O Lord, in every age didſt ſend teſtimonies from Heaven, bleſſings and Prophets, and fruitfull ſeaſons, and preachers of righteouſneſs, and miracles of power, and mercy: thou ſpakeſt by thy Prophets and ſaidſt, *I will help by one that is mighty*: and in the fulneſs of time ſpakeſt to us by thy Son, by whom thou didſt make both the Worlds: who by the word of his power, ſuſtains all things

things in Heaven and Earth: who thought it no robbery to be equall to the Father: who being before all time was pleaſed to be born in time, to converſe with men, to be incarnate of a holy Virgin: he emptied himſelf of all his glories, took on him the form of a ſervant, in all things being made like unto us, in a ſoul of paſſions and diſcourſe, in a body of humility and ſorrow, but in all things innocent, and in all things afflicted: and ſuffered death for us, that we by him might live and be partakers of his nature and his glories, of his body and of his Spirit, of the bleſſings of earth, and of immortal felicities in Heaven.

O that men would therefore praiſe the Lord, &c.

For thou O holy and immortal God, O ſweeteſt Saviour Jeſus, wert made under the Law to condemn ſin in the fleſh: thou who kneweſt no ſin wert made ſin for us: thou gaveſt to us righteous Commandements, and madeſt known to us all thy Fathers will: thou didſt redeem us from our vain converſation, and from the vanity of Idols, falſe principles, and fooliſh confidences, and broughteſt us to the knowledge of the true and onely God and our Father, and haſt made us to thy ſelf a peculiar people, of thy own purchaſe, a royall Prieſt-hood, a holy Nation: Thou haſt waſhed our ſoules in the Laver of Regeneration, the Sacrament of Baptiſme: Thou haſt reconciled us by thy death, juſtified us by thy Reſurrection, ſanctified us by thy Spirit [ſending him upon thy Church in viſible formes, and giving him in powers, and miracles,

and

and mighty ſignes, and continuing this incomparable favour in gifts and ſanctifying graces, and promiſing that he ſhall abide with us for ever] thou haſt fed us with thine own broken body, and given drink to our ſoules out of thine own heart, and haſt aſcended up on high, and haſt overcome all the powers of Death and Hell, and redeemed us from the miſeries of a ſad eternity: and ſitteſt at the right hand of God, making interceſſion for us with a never-ceaſing charity.

O that men would therefore praiſe the Lord, &c.

The grave could not hold thee long, O holy & eternal Jeſus, thy body could not ſee corruption, neither could thy ſoul be left in Hell; thou wert free among the dead, and thou brakeſt the iron gates of Death, and the barrs and chains of the lower priſons: Thou broughteſt comfort to the ſouls of the Patriarchs who waited for thy coming, who long'd for the redemption of Man, and the revelation of thy day. *Abraham*, *Iſaac*, and *Jacob* ſaw thy day, and rejoyced: and when thou didſt ariſe from thy bed of darkneſs, and leſteſt the grave-clothes behinde thee, and put on a robe of glory (over which for 40 dayes thou didſt wear a vail) and then entred into a cloud, and then into glory, then the powers of Hell were confounded, then Death loſt its power and was ſwallowed up into victory; and though death is not quite deſtroyed, yet it is made harmleſs and without a ſting, and the condition of Humane Nature is made an entrance to eternal glory; and art become the

Prince

Prince of life, the firſt fruits of the reſurrection, the firſt-born from the dead, having made the way plain before our faces, that we may alſo riſe again in the Reſurrection of the laſt day, when thou ſhalt come again unto us to render to every man according to his works.

O that men would therefore praiſe the Lord, &c.

O give thanks unto the Lord, for he is gracious: and his mercy endureth for ever.

O all ye angels of the Lord, praiſe ye the Lord: praiſe him and magnifie him for ever.

O ye ſpirits and ſouls of the Righteous, praiſe ye the Lord: praiſe him and magnifie him for ever.

And now, O Lord God, what ſhall I render to thy Divine Majeſty for all the benefits thou haſt done unto thy ſervant in my perſonall capacity?

Thou art my Creator and my Father, my Protector and my Guardian, thou haſt brought me from my Mothers wombe, thou haſt told all my Joynts, and in thy book were all my members wtitten: Thou haſt given me a comely body, Chriſtian and carefull parents, holy education; Thou haſt been my guide and my teacher all my dayes: Thou haſt given me ready faculties, an unlooſed tongue, a cheerful ſpirit, ſtraight limbs, a good reputation, and liberty of perſon, a quiet life, and a tender conſcience [*a loving wife or husband, and hopefull children*] thou wert my hope from my youth, through thee have I been holden up ever ſince I was born: Thou haſt clothed me and fed me, given me friends and bleſſed them; given me many dayes

dayes of comfort and health, free from thoſe ſad infirmities, with which many of thy Saints and deareſt ſervants are afflicted: Thou haſt ſent thy Angel to ſnatch me from the violence of fire and water, to prevent præcipices, fracture of bones, to reſcue me from thunder and lightning, plague and peſtilentiall diſeaſes, murder and robbery, violence of chance and enemies, and all the ſpirits of darkneſs: and in the dayes of ſorrow thou haſt refreſhed me: in the deſtitution of proviſions thou haſt taken care of me, aud thou haſt ſaid unto me, *I will never leave thee nor forſake thee.*

I will give thanks unto the Lord with my whole heart, ſecretly among the faithfull and in the congregation.

Thou O my deareſt Lord and Father haſt taken care of my ſoul, haſt pitied my miſeries, ſuſtained my infirmities, relieved and inſtructed my ignorances; and though I have broken thy righteous Lawes and Commandements, run paſſionately after vanities and was in love with Death, and was dead in ſin, and was expoſed to thouſands of temptations, and fell foully, and continued in it, and lov'd to have it ſo, and hated to be reformed; yet thou didſt call me with the checks of conſcience, with daily Sermons and precepts of holineſs, with fear and ſhame, with benefits and the admonitions of thy moſt holy Spirit, by the counſell of my friends, by the example of good perſons, with holy books and thouſands of excellent arts, and wouldeſt not ſuffer me to periſh in my folly, but didſt force me to attend to thy gracious calling, and haſt

put

put me into a ſtate of repentance, and poſſibilities of pardon, being infinitely deſirous I ſhould live, and recover, and make uſe of thy grace, and partake of thy glories.

*'I will give thanks unto the Lord with my whole 'heart, ſecretly among the faithfull, and in 'the congregation. * For ſalvation belongeth 'unto the Lord, and thy bleſſing is upon thy 'ſervant. But as for me, I will come into thy 'houſe in the multitude of thy mercies, and in 'thy fear will I worſhip toward thy holy tem-'ple. * For of thee, and in thee, and through 'and for thee are all things. Bleſſed be the 'name of God from generation to generation.*

Amen.

'A ſhort Form of thanksgiving to be ſaid upon 'any ſpeciall deliverance, as from Child-'birth, from Sickneſs, from battel, or immi-'nent danger at Sea, or Land, &c.

O moſt mercifull and gracious God, thou fountain of all mercy and bleſſing, thou haſt opened the hand of thy mercy to fill me with bleſſings, and the ſweet effects of thy loving kindneſs: thou feedeſt us like a Shepherd, thou governeſt us as a king, thou beareſt us in thy arms like a nurſe, thou doeſt cover us under the ſhadow of thy wings, and ſhelter us like a hen; thou (ô Deareſt Lord) wakeſt for us as a Watchman, thou provideſt for us like a Husband, thou loveſt us as a friend, and thinkeſt on us perpetually, as a carefull mother on her helpleſs babe, and art exceeding mercifull to all that fear thee; and now, O Lord, thou haſt added this great bleſſing of deliverance from my late danger, (*here name the*

the bleſſing} it was thy hand and the help of thy mercy that relieved me, the waters of affliction had drowned me, and the ſtream had gon over my ſoul, if the ſpirit of the Lord had not moved upon theſe waters. Thou O Lord, didſt revoke thy angry ſentence which I had deſerved, and which was gone out againſt me: Unto thee, O Lord, I aſcribe the praiſe and honour of my redemption: I will be glad and rejoyce in thy mercy, for thou haſt conſidered my trouble, and haſt known my ſoul in adverſity: As thou haſt ſpread thy hand upon me for a covering, ſo alſo enlarge my heart with thankfulneſs, and fill my mouth with praiſes, that my duty and returns to thee may be great as my needs of mercy are; and let thy gracious favours, and loving kindneſs endure for ever and ever upon thy ſervant: & grant that what thou haſt ſown in mercy, may ſpring up in duty: and let thy grace ſo ſtrengthen my purpoſes that I may ſin no more, leſt thy threatning return upon me in anger, and thy anger break me into pieces: but let me walk in the light of thy favour, and in the paths of thy Commandments; that I living here to the glory of thy name, may at laſt enter into the glory of my Lord, to ſpend a whole eternity in giving praiſe to thy exalted and ever glorious name. *Amen.*

'We praiſe thee, O God: we knowledge thee 'to be the Lord.* All the earth doth worſhip 'thee the Father Everlaſting. ⁎To thee al An-'gels cry aloud, the heavens & all the powers 'therein.⁎ To thee Cherubim and Seraphim 'continually do cry. * Holy, Holy, Holy 'Lord God of Sabaoth. ⁎ Heaven and Earth

'are full of the Majeſty of thy glory. ✶ The 'glorious company of the Apoſtles praiſe 'thee. * The goodly fellowſhip of the Pro- 'phets praiſe thee. * The noble army of Mar- 'tyrs praiſe thee. * The holy Church through- 'out all the world doth knowledge thee. '✶ The Father of an infinite Majeſty. * Thy 'honourable, true and only Son. * Alſo the 'Holy Ghoſt the Comforter. * Thou art 'the King of glory O Chriſt. * Thou art 'the everlaſting Son of the Father. * When 'thou tookeſt upon thee to deliver man, thou 'didſt not abhor the Virgins womb. * When 'thou hadſt overcome the ſharpneſs of death, 'thou didſt open the Kingdom of Heaven to 'all Believers. * Thou ſitteſt at the right 'hand of God in the glory of the Father. '✶ We believe that thou ſhalt come to be our 'Judge. * We therefore pray thee help thy 'ſervants whom thou haſt redeemed with thy 'precious blood. ✶ Make them to be num- 'bered with thy Saints in glory everlaſting. '✶ O Lord ſave thy people, and bleſs thine 'heritage. * Govern them and lift them up 'for ever. * Day by day we magnifie thee. 'And we worſhip thy name ever world with- 'out end. ✶ Vouchſafe O Lord, to keep us 'this day without ſin. * O Lord have mer- 'cy upon us: have mercy upon us. * O 'Lord let thy mercy lighten upon us as our 'truſt is in thee. O Lord in thee have I 'truſted: let me never be confounded. *Amen.*

A Prayer of thankſgiving after the receiving ſome great bleſſing, as the birth of an Heir, the

the ſucceſs of an honeſt deſigne, a victory, a good harveſt, &c.

O Lord God, Father of mercies, the fountain of comfort and bleſſing, of life and peace, of plenty and pardon, who filleſt Heaven with thy glory, and earth with thy goodneſs; I give thee the moſt earneſt, moſt humble, and moſt enlarged returns of my glad and thankfull heart, for thou haſt refreſhed me with thy comforts, and enlarged me with thy bleſſing, thou haſt made my fleſh and my bones to rejoyce: for beſides the bleſſings of all mankinde, the bleſſings of nature, and the bleſſings of grace, the ſupport of every minute, and the comforts of every day, thou haſt opened thy boſom, and at this time haſt powred out an excellent expreſſion of thy loving kindneſs [*here name the bleſſing*] What am I O Lord, and what is my Fathers houſe, what is the life, and what are the capacities of thy ſervant that thou ſhould'ſt do this unto me, * that the great God of men and Angels ſhould make a ſpeciall decree in Heaven for me, and ſend out an Angel of bleſſing, and inſtead of condemning and ruining me as I miſerably have deſerved, to diſtinguiſh me from many my equals and my betters, by this and many other ſpeciall acts of grace and favour.

Praiſed be the Lord daily, even the Lord that helpeth us, and powreth his benefits upon us. He is our God, even the God of whom cometh ſalvation: God is the Lord by whom we eſcape death. Thou haſt brought me to great honour, and comforted me on every ſide.

Thou Lord haſt made me glad through thy works, I will rejoyce in giving praiſe for the operation of thy hands.

O give thanks unto the Lord, and call upon his name: tell the people what things he hath done.

As for me, I will give great thanks unto the Lord, & praiſe him among the multitude.

Bleſſed be the Lord God, even the Lord God of Iſrael: which only doth wondrous and gracious things.

And bleſſed be the name of his Majeſty for ever: and all the earth ſhall be filled with his Majeſty. *Amen. Amen.* Glory be to the Father, &c.

As it was in the beginning, &c.

'A Prayer to be ſaid on the Feaſt of Chriſtmas, 'or the birth of our bleſſed Saviour Jeſus; 'the ſame alſo may be ſaid upon the Feaſt 'of the Annunciation, and Purification of 'the B. Virgin Mary.

O Holy and Almighty God, Father of mercies, Father of our Lord Jeſus Chriſt, the Son of thy love and Eternal mercies, I adore and praiſe, and glorifie thy infinite and unſpeakable love, and wiſdom, who haſt ſent thy Son from the boſom of felicities to take upon him our nature and our miſery, and our guilt, and haſt made the Son of God to become the Son of Man, that we might become the Sons of God, and partakers of the divine nature: ſince thou haſt ſo exalted humane nature, be pleaſed alſo to ſanctifie my perſon, that by a conformity to the humility and laws, and ſufferings of my deareſt Saviour I

may

may be united to his ſpirit, and be made all one with the moſt Holy Jeſus. *Amen.*

O Holy and Eternal Jeſus, who didſt pity mankinde lying in his blood, and ſin and miſery, and didſt chooſe our ſadneſſes and ſorrows, that thou mighteſt make us to partake of thy felicities: let thine eyes pity me, thy hands ſupport me, thy holy feet tread down all the difficulties in my way to Heaven; let me dwell in thy heart, be inſtructed with thy wiſdom, moved by thy affections, chooſe with thy will, and be clothed with thy righteouſneſs, that in the day of judgement I may be found having on thy garments, ſealed with thy impreſſion; and that bearing upon every faculty and member the character of my elder brother, I may not be caſt out with ſtrangers and unbelievers. *Amen.*

O Holy and ever bleſſed ſpirit, who didſt overſhadow the holy Virgin-Mother of our Lord, and cauſedſt her to conceive by a miraculous and myſterious manner: be pleaſed to overſhadow my ſoul, and enlighten my ſpirit, that I may conceive the holy Jeſus in my heart, and may bear him in my minde, and may grow up to the fulneſs of the ſtature of Chriſt, to be a perfect man in Chriſt Jeſus. *Amen.*

*To God the Father of our Lord Jeſus Chriſt, ⁎To the eternall Son that was incarnate and born of a Virgin, *To the ſpirit of the Father and the Son be all honour and glory, worſhip and adoration, now and for ever.* Amen.

The ſame Form of Prayer may be uſed upon our own Birth day, or day of our Baptiſm: adding the following prayer.

A Prayer to be ſaid upon our Birth-day, or day of Baptiſme.

O Bleſſed and Eternall God, I give thee praiſe and glory for thy great mercy to me in cauſing me to be born of Chriſtian parents, and didſt not allot to me a portion with Misbelievers and Heathen that have not known thee; thou didſt not ſuffer me to be ſtrangled at the gate of the womb, but thy hand ſuſtained and brought me to the light of the world, and the illumination of baptiſme, with thy grace preventing my election, and by an artificiall neceſſity, and holy prevention engaging me to the profeſſion and practiſes of Chriſtianity: Lord ſince that, I have broken the promiſes made in my behalf, and which I confirmed by my after act; I went back from them by an evill life; and yet thou haſt ſtill continued to me life and time of repentance; and didſt not cut me off in the beginning of my dayes, and the progreſs of my ſins: O Deareſt God, pardon the errours and ignorances, the vices and vanities of my youth, and the faults of my more forward years, and let me never more ſtain the whiteneſs of my baptiſmal robe: and now that by thy grace, I ſtill perſiſt in the purpoſes of obedience, and do give up my name to Chriſt, and glory to be a Diſciple of thy inſtitution, and a ſervant of Jeſus, let me never fail of thy grace; let no root of bitterneſs ſpring up and diſorder my purpoſes, and de-

file

file my ſpirit. O let my years be ſo many degrees of neerer approach to thee; and forſake me not O God, in my old age, when I am gray-headed; and when my ſtrength faileth me, be thou my ſtrength and my guide unto death, that I may reckon my years and apply my heart unto wiſdom, and at laſt after the ſpending a holy and a bleſſed life, I may be brought unto a glorious eternity, through Jeſus Chriſt our Lord. *Amen.*

Then adde the form of thanksgiving formerly deſcribed. A prayer to be ſaid upon the dayes of the memory of Apoſtles, Martyrs, &c.

O Eternal God to whom do live the ſpirits of them that depart hence in the Lord, and in whom the ſouls of them that be elected after they be delivered from the burden of the fleſh be in peace and reſt from their labours, and their works follow them, and their memory is bleſſed: I bleſſe and magnifie thy holy and ever glorious name, for the great grace and bleſſing manifeſted to thy Apoſtles and Martyrs, and other holy perſons who have glorified thy name in the dayes of their fleſh, and have ſerved the intereſt of religion, and of thy ſervice, and this day we have thy ſervant [*name the Apoſtle or Martyr, &c.*] in remembrance, whom thou haſt lead thorough the troubles and temptations of this World, and now haſt lodged in the boſome of a certain hope and great beatitude untill the day of reſtitution of all things. Bleſſed be the mercy and eternal goodneſs of God; and the memory of all thy Saints is

bleſſed: Teach me to practiſe their doctrine, to imitate their lives following their example, and being united as a part of the ſame myſticall body, by the band of the ſame faith, and a holy hope, and a never ceaſing charity: and may it pleaſe thee of thy gracious goodneſs ſhortly to accompliſh the number of thine elect, and to haſten thy Kingdom, that we with thy ſervant [*] and all others departed in the true faith and fear of thy holy Name, may have our perfect conſummation and bliſs in body and ſoul in thy eternall and everlaſting kingdom. *Amen.*

A form of prayer recording all the parts and myſteries of Chriſts paſſion; being a ſhort hiſtory of it: to be uſed eſpecially in the week of the paſſion, and before the receiving the bleſſed Sacrament.

ALl praiſe, honour, and glory be to the holy and eternal Jeſus. I adore thee O bleſſed Redeemer, eternall God, the light of the Gentiles and the glory of Iſrael; for thou haſt done and ſuffered for me more then I could wiſh, more then I could think of, even all that a loſt and a miſerable periſhing ſinner could poſſibly need.

Thou wert afflicted with thirſt and hunger, with heat and cold, with labours and ſorrows, with hard journeys and reſtleſs nights; and when thou wert contriving all the myſterious and admirable wayes of paying our ſcores, thou didſt ſuffer thy ſelf to be deſigned to ſlaughter by thoſe for whom in love thou wert ready to dye.

What

What is man that thou art mindfull of him, and the Son of man that thou thus viſiteſt him?

Bleſſed be thy Name, O holy Jeſus; for thou wenteſt about doing good, working miracles of mercy, healing the ſick, comforting the diſtreſſed, inſtructing the ignorant, raiſing the dead, inlightning the blinde, ſtrengthning the lame, ſtraigthning the crooked, relieving the poor, preaching the Goſpel, and reconciling ſinners by the mightineſs of thy power, by the wiſdom of thy Spirit, by the Word of God, and the merits of thy Paſſion, thy healthfull and bi ter pa ſſion.

Lord what is man that thou art mindfull of him, &c.

Bleſſed be thy Name O holy Jeſus, who wert content to be conſpired againſt by the Jews, to be ſold by thy ſervant for a vile price, & to waſh the feet of him that took money for thy life, and to give to him and to all thy Apoſtles thy moſt holy Body and Blood, to become a Sacrifice for their ſins, even for their betraying and denying thee; and for all my ſins, even for my crucifying thee afreſh, and for ſuch ſins which I am aſhamed to think, but that the greatneſs of my ſins magnifie the infiniteneſs of thy mercies, who didſt ſo great things for ſo vile a perſon.

Lord what is man, &c.

Bleſſed be thy Name O holy Jeſus, who being to depart the world didſt comfort thy Apoſtles, powring out into their ears & hearts treaſures of admirable diſcourſes; who didſt recommend them to thy Father with a mighty charity, and then didſt enter into the Garden ſet with nothing but Bryers and ſorrows,

where thou didſt ſuffer a moſt unſpeakable agony, untill the ſweat ſtrain'd through thy pure skin like drops of blood; and there didſt ſigh and groan, and fall flat upon the earth, and pray and ſubmit to the intolerable burden of thy Fathers wrath which I had deſerved and thou ſufferedſt.

Lord what is man, &c.

Bleſſed be thy Name O holy Jeſus, who haſt ſanctified to us all our natural infirmities and paſſions, by vouchſafing to be in fear and trembling, and ſore amazement, by being bound and impriſoned, by being harraſſed and drag'd with cords of violence and rude hands; by being drench'd in the brook in the way, by being ſought after like a thief, and us'd like a ſinner, who wert the moſt holy and the moſt innocent, cleaner then an Angel and brighter then the Morning-Star.

Lord what is man, &c.

Bleſſed be thy Name O holy Jeſus, and bleſſed be that loving kindneſs and pity, by which thou didſt neglect thy own ſorrows, and go to comfort the ſadneſs of thy Diſciples, quickning their dulneſs, incouraging their duty, arming their weakneſs with excellent precepts againſt the day of triall. Bleſſed be that humility and ſorrow of thine, who being Lord of the Angels, yet wouldeſt need, and receive comfort from thy ſervant the Angel; who didſt offer thy ſelf to thy perſecutors, and madeſt them able to ſeiſe thee; and didſt receive the Traytors kiſs, and ſufferedſt a veil to be thrown over thy holy face, that thy enemies might not preſently be confounded by ſo bright a luſtre; and

wouldeſt do a miracle to cure a wound of one of thy ſpiteſull enemies; and didſt reprove a zealous ſervant in behalf of a malicious adverſary; and then didſt go like a Lamb to the ſlaughter without noiſe or violence, or reſiſtance, when thou couldeſt have commanded millions of Angels for thy guard and reſcue.

Lord what is man, &c.

Bleſſed be thy Name O holy Jeſus, and bleſſed be that holy ſorrow thou didſt ſuffer when thy Diſciples fled, and thou wert left alone in the hands of cruel men, who like evening Wolves thirſted for a draught of thy beſt blood: and thou wert led to the houſe of *Annas*, and there asked inſnaring queſtions, and ſmitten on the face by him whoſe ear thou hadſt but lately healed: and from thence wert dragged to the houſe of *Cajaphas*, and there all night didſt endure ſpittings, affronts, ſcorn, contumelies, blowes, and intolerable inſolencies, and all this for man who was thy enemy and the cauſe of all thy ſorrows.

Lord what is man, &c.

Bleſſed by thy Name, O holy Jeſus, and bleſſed be thy mercy, who when thy ſervant *Peter* denied thee, and forſook thee, and forſwore thee, didſt look back upon him, and by that gracious and chiding look didſt call him back to himſelf and thee: who wert accuſed before the High Prieſt, and rail'd upon, and examined to evill purpoſes, and with deſignes of blood: who wert declar'd guilty of death for ſpeaking a moſt neceſſary and moſt profitable truth: who wert ſent to *Pilate* and found innocent,

and

and ſent to *Herod* and ſtill found innocent, and wert arrayed in white both to declare thy innocence and yet to deride thy perſon, and wert ſent back to *Pilate* and examined again, and yet nothing but innocence found in thee and malice round about thee to devour thy life, which yet thou wert more deſirous to lay down for them, then they were to take it from thee.

Lord what is man, &c.

Bleſſed be thy Name, O holy Jeſus, and bleſſed be that patience and charity by which for our ſakes thou wert content to be ſmitten with canes, and have that holy face which Angels with joy and wonder do behold, be ſpit upon, and be deſpiſed when compar'd with *Barabbas*, and ſcourg'd moſt rudely with unhallowed hands, till the pavement was purpled with that holy blood; and condemned to a ſad and ſhamefull, a publick and painfull death, and arayed in Scarlet, and crown'd with thorns, and ſtrip'd naked, and then cloth'd, and loaden with the croſſe, and tormented with a tablet ſtuck with nails at the fringes of thy garment, and bound hard with cords and dragged moſt vilely and moſt piteouſly till the load was too great, and did ſink thy tender and virginal body to the earth; and yet didſt comfort the weeping women, and didſt more pity thy perſecutors then thy ſelf, and wert grieved for the miſeries of Jeruſalem to come forty years after more then for thy preſent paſſion.

Lord what is man, &c.

Bleſſed be thy Name, O holy Jeſus, and bleſſed

bleſſed be that incomparable ſweetneſs and holy ſorrow which thou ſufferedſt, when thy holy hands and feet were nailed upon the croſſe, and the croſſe being ſet in a hollowneſs of the earth did in the fall rend the wounds wider, and there naked and bleeding, ſick and faint, wounded and deſpiſed, didſt hang upon the weight of thy wounds three long houts, praying for thy perſecutors, ſatisfying thy Fathers wrath, reconciling the penitent thief, providing for thy holy and afflicted mother, taſting vineger and gall, and when the fulneſs of thy ſuffering was accompliſhed, didſt give thy ſoul into the hands of God, & didſt deſcend to the regions of longing ſouls who waited for the revelation of this thy day in their priſons of hope: and then thy body was transfixed with a ſpear, and iſſued forth two Sacraments, Water and blood, and thy body was compos'd to buriall, and dwelt in darkneſs three daies and three nights.

Lord what is man that thou art mindfull of him, and the Son of man that thou thus viſiteſt him?

The Prayer.

THus O bleſſed Jeſu thou didſt finiſh thy holy paſſion with pain & anguiſh ſo great, that nothing could be greater then it, except thy ſelf and thy own infinite mercy, and all this for man, even for me, then whom nothing could be more miſerable, thy ſelf onely excepted who becameſt ſo by undertaking our guilt and our puniſhment. And now Lord who haſt done ſo much for me, be pleaſed onely to make it effectuall to me, that it may not be uſeleſs and loſt as to my particular,

particular, leſt I become eternally miſerable, and loſt to all hopes and poſſibilities of comfort. All this deſerves more love then I have to give: but Lord do thou turn me all into love, and all my love into obedience, and let my obedience be without interruption, and then I hope thou wilt accept ſuch a return as I can make: make me to be ſomething that thou delighteſt in, and thou ſhalt have all that I am or have from thee, even whatſoever thou makeſt fit for thy ſelf. Teach me to live wholly for my Saviour Jeſus, and to be ready to dye for Jeſus, and to be conformable to his life and ſufferings, and to be united to him by inſeparable unions, and to own no paſſions but what may be ſervants to Jeſus, and Diſciples of his inſtitution. O ſweeteſt Saviour clothe my ſoul with thy holy robe: hide my ſins in thy wounds, and bury them in thy grave, and let me riſe in the life of grace, and abide and grow in it till I arrive at the Kingdom of Glory. Amen. *Our Father, &c.*

Ad. Sect. 7, 8, 10. *A form of prayer or interceſſion for all eſtates of people in the Chriſtian Church. The parts of which may be added to any other formes: and the whole office intirely as it lyes is proper to be ſaid in our preparation to the holy Sacrament, or on the day of celebration.*

1. *For our ſelves.*

O Thou gracious Father of mercy, Father of our Lord Jeſus Chriſt, have mercy upon thy ſervants who bow our heads, and our knees, and our hearts to thee: pardon and for-

forgive us all our ſins, give us the grace of holy repentance and a ſtrict obedience to thy holy word; ſtrengthen us in the inner man with the power of the holy Ghoſt for all the parts and duties of our calling and holy living: preſerve us for ever in the unity of the holy Catholick Church, and in the integrity of the Chriſtian faith, and in the love of God, and of our neighbours, and in hope of life Eternal. *Amen.*

2. *For the whole Catholick Church.*

O holy Jeſus King of the Saints, and Prince of the Catholick Church, preſerve thy ſpouſe whom thou haſt purchaſed with thy right hand, and redeemed and cleanſed with thy blood; the whole Catholick Church from one end of the Earth to the other; ſhe is founded upon a rock, but planted in the ſea. O preſerve her ſafe from ſchiſme, hereſie, and ſacrilege. Unite all her members with the bands of Faith, Hope and Charity, and an externall communion, when it ſhall ſeem good in thine eyes: let the daily ſacrifice of prayer and Sacramental thankſgiving never ceaſe, but be for ever preſented to thee, and for ever united to the interceſſion of her deareſt Lord, and for ever prevaile for the obtaining for every of its members grace and bleſſing, pardon and ſalvation. *Amen.*

3. *For all Chriſtian Kings, Princes and Governours.*

O King of Kings, and Prince of all the Rulers of the Earth, give thy grace and Spirit to all Chriſtian Princes, the ſpirit of wiſdom and

and counſell, the ſpirit of government and godly fear : Grant unto them to live in peace and honour, that their people may love and fear them, and they may love and fear God : ſpeak good unto their hearts concerning the Church, that they may be nurſing Fathers to it, Fathers of the Fatherleſs, Judges and Avengers of the cauſe of Widowes, that they may be compaſſionate to the wants of the poor, and the groans of the oppreſſed, that they may not vex or kill the Lords people with unjuſt or ambitious wars, but may feed the flock of God, and may inquire after and do all things which may promote peace, publick honeſty and holy religion ; ſo adminiſtring things preſent, that they may not fail of the everlaſting glories of the world to come, where all thy faithfull people ſhall reign Kings for ever. *Amen.*

4. *For all the orders of them that miniſter about H. things.*

O thou great Shepherd and Biſhop of our ſouls, Holy and Eternall Jeſus, give unto thy ſervants the Miniſters of the Myſteries of Chriſtian religion the Spirit of prudence and ſanctity, faith and charity, confidence and zeal, diligence and watchfulnes, that they may declare thy will unto the people faithfully, & diſpenſe thy Sacraments rightly, and intercede with thee graciouſly and acceptably for thy ſervants. Grant O Lord, that by a holy life and a true belief, by well doing and patient ſuffering (when thou ſhalt call them to it) they may glorifie thee the great lover of ſouls, and after a plentifull converſion of

ſinners

ſinners from the errour of their wayes they may ſhine like the ſtars in glory. *Amen.*

'Give unto thy ſervants the Biſhops a diſ-'cerning Spirit that they may lay hands 'ſuddenly on no man, but may depute ſuch 'perſons to the Miniſteries of religion, who 'may adorn the Goſpel of God, and whoſe 'lips may preſerve knowledge, and ſuch who 'by their good preaching, and holy living 'may advance the ſervice of the Lord Jeſus. *Amen.*

5. *For our neereſt relatives, as Husband, Wife, Children, Family, &c.*

O God of infinite mercy, let thy loving mercy and compaſſion deſcend upon the head of thy ſervants [*my wife, or husband; children and family:*] be pleaſed to give them health of body and of ſpirit, a competent portion of temporals, ſo as may with comfort ſupport them in their journey to Heaven: preſerve them from all evill and ſad accidents, defend them in all aſſaults of their enemies, direct their perſons and their actions, ſanctifie their hearts and words, and purpoſes, that we all may by the bands of obedience and charity be united to our Lord Jeſus, and alwayes feeling thee our mercifull and gracious Father, may become a holy family, diſcharging our whole duty in all our relations, that we in this life being thy children by adoption and grace, may be admitted into thy holy family hereafter for ever to ſing praiſes to thee in the Church of the firſt-born, in the family of thy redeemed ones. *Amen.*

6. *For*

6. For our Parents, our Kindred in the fleſh, our Friends and Benefactors.

O God merciful and gracious, who haſt made [*my Parents,*] my Friends and my Benefactors miniſters of thy mercy and inſtruments of providence to thy ſervant, I humbly beg a bleſſing to deſcend upon the heads of [*name the perſons or the relations*] Depute thy holy Angels to guard their perſons, thy holy ſpirit to guide their ſouls, thy providence to miniſter to their neceſſities: and let thy grace and mercy preſerve them from the bitter pains of eternal death, and bring them to everlaſting life through Jeſus Chriſt. *Amen.*

7. For all that lye under the rod of war, famine, peſtilence: to be ſaid in the time of plague, or war, &c.

O Lord God Almighty, thou art our Father, we are thy children, thou art our Redeemer, we thy people purchaſed with the price of thy moſt precious blood, be pleaſed to moderate thy anger towards thy ſervants, let not thy whole diſpleaſure ariſe, leſt we be conſumed and brought to nothing. Let health and peace be within our dwellings, let righteouſneſs and holineſs dwell for ever in our hearts and be expreſs'd in all our actions, and the light of thy countenance be upon us in all our ſufferings, that we may delight in the ſervice and in the mercies of God for ever. *Amen.*

O gracious Father and mercifull God, if it be thy will, ſay unto the deſtroying Angel, it is enough, and though we are not better then

then our brethren who are ſmitten with the rod of God, but much worſe, yet may it pleaſe thee, even becauſe thou art good, and becauſe we are timerous and ſinfull, not yet fitted for our appearance, to ſet thy mark upon our foreheads, that thy Angel the Miniſter of thy juſtice may paſs over us, and hurt us not: let thy hand cover thy ſervants and hide us *in the clefts of the rock*, in the wounds of the holy Jeſus, from the preſent anger that is gone out againſt us: that though we walk thorough the valley of the ſhadow of death we may fear no evill, and ſuffer none: and thoſe whom thou haſt ſmitten with thy rod, ſupport with thy ſtaff, and viſit them with thy mercies and ſalvation, through Jeſus Chriſt. *Amen.*

8. *For all women with childe and for unborn children.*

O Lord God who art the Father of them that truſt in thee, and ſheweſt mercy to a thouſand generations of them that fear thee, have mercy upon all women great with childe [*] be pleaſed to give them a joyfull and a ſafe deliverance; and let thy grace preſerve the fruit of their wombs, and conduct them to the holy Sacrament of Baptiſme, that they being regenerated by thy Spirit, and adopted into thy family and the portion and duty of Sons, may live to the glory of God, to the comfort of their parents and friends, to the edification of the Chriſtian Commonwealth, and the ſalvation of their own ſouls thorough Jeſus Chriſt. *Amen.*

9. *For*

9. *For all eſtates of Men and Women in the Chriſtian Church.*

O Holy God, King Eternal, out of the infinite ſtore-houſes of thy grace and mercy give unto all Virgins chaſtity, and a religious ſpirit; to all perſons dedicated to thee and to religion, continence and meekneſs, an active zeal, and an unwearied ſpirit: to all married paires faith and holineſs: to widows and fatherleſs, and all that are oppreſſed, thy patronage, comfort and defence: to all Chriſtian women ſimplicity and modeſty, humility and chaſtity, patience and charity: give unto the poor, to all that are robbed and ſpoiled of their goods, a competent ſupport, and a contented ſpirit, and a treaſure in heaven hereafter: give unto priſoners and captives, to them that toil in the mines, and row in the gallies ſtrength of body and of ſpirit, liberty and redemption, comfort and reſtitution: to all that travell by land thy Angel for their guide, and a holy and proſperous return: to all that travel by ſea freedom from Pirates and ſhipwrack, and bring them to the Haven where they would be: to diſtreſſed and ſcrupulous conſciences, to melancholy and diſconſolate perſons, to all that are afflicted with evill and unclean ſpirits, give a light from heaven, great grace and proportionable comforts, and timely deliverance; give them patience and reſignation; let their ſorrows be changed into grace and comfort, and let the ſtorm waft them certainly to the regions of reſt and glory.

Lord God of mercy give to thy Martyrs Con-

Confeſſors and all thy perſecuted, conſtancy and prudence, boldneſs and hope, a full faith and a never failing charity: To all who are condemned to death do thou miniſter comfort, a ſtrong, a quiet, and a reſigned ſpirit: take from them the fear of death, and all remaining affections to ſin, and all imperfections of duty, and cauſe them to die full of grace, full of hope: and give to all faithfull, & particularly to them who have recommended themſelves to the prayers of thy unworthy ſervant, a ſupply of all their needs temporall and ſpirituall, and according to their ſeverall ſtates and neceſſities, reſt and peace, pardon and refreſhment: and ſhew us all a mercy in the day of judgement. *Amen.*

Give O Lord, to the Magiſtrates equity, ſinceritie, courage and prudence, that they may protect the good, defend religion, and puniſh the wrong doers: Give to the Nobilitie wiſdom, valour, and loyaltie: To Merchants juſtice and faithfulneſs: to all Artificers and Labourers truth and honeſty: to our enemies forgiveneſs and brotherly kindneſs.

Preſerve to us the Heavens and the Ayre in healthful influence and diſpoſition, the Earth in plentie, the kingdom in peace and good government, our marriages in peace, and ſweetneſs and innocence of ſocietie, thy people from famine and peſtilence, our houſes from burning and robbery, our perſons from being burnt alive, from baniſhment and priſon, from Widowhood & deſtitution, from violence of pains and paſſions, from tempeſts and earth-quakes, from inundation of waters, from rebellion or invaſion, from impatience

patience and inordinate cares, from tediouſneſs of ſpirit and deſpair, from murder, and all violent accurſed and unuſuall deaths, from the ſurprize of ſudden and violent accidents, from paſſionate and unreaſonable fears, from all thy wrath, and from all our ſins, good Lord deliver and preſerve thy ſervants for ever. *Amen.*

Repreſs the violence of all implacable warring and tyrant Nations: bring home unto thy fold all that are gone aſtray: call into the Church all ſtrangers: increaſe the number and holineſs of thy own people: bring infants to ripeneſs of age and reaſon; confirm all baptized people with thy grace and with thy Spirit: inſtruct the Novices and new Chriſtians: let a great grace and merciſull providence bring youthfull perſons ſafely and holily through the indiſcretions and paſſions and temptations of their younger years: and thoſe whom thou haſt or ſhalt permit to live to the age of a man, give competent ſtrength and wiſdom, take from them covetouſneſs and churliſhneſs, pride and impatience: fill them full of devotion and charity, repentance and ſobriety, holy thoughts and longing deſires after Heaven and heavenly things: give them a holy and a bleſſed death, and to us all a joyfull reſurrection through Jeſus Chriſt our Lord. *Amen.*

Ad Sect. 10. *The manner of uſing theſe devotions by way of preparation to the receiving the bleſſed Sacrament of the Lords Supper.*

The juſt preparation to this holy Feaſt conſiſting

ſifting principally in a holy life, and conſequently in the repetition of the acts of all vertues, and eſpecially of Faith, Repentance, Charity and Thanksgiving, to the exerciſe of theſe four graces let the perſon that intends to communicate in the times ſet apart for his preparation and devotion; for the exerciſe of his Faith recite the prayer or Letany of the paſſion. For the exerciſe of Repentance, the form of confeſſion of ſins with the prayer annexed: and for the graces of thanksgiving and charity, let him uſe the ſpeciall formes of prayer above deſcribed: or if a leſs time can be allotted for preparatory devotion, the two firſt will be the more proper as containing in them all the perſonal duty of the communicant. To which upon the morning of that holy ſolemnity, let him adde,

A prayer of preparation or addreſs to the holy Sacrament.

An act of Love.

O Moſt gracious and eternall God, the helper of the helpleſs, the comforter of the comfortleſs, the hope of the afflicted, the bread of the hungry, the drink of the thirſty, and the Saviour of all them that wait upon thee, I bleſs and glorifie thy Name, and adore thy goodneſs, and delight in thy love, that thou haſt once more given me the opportunity of receiving the greateſt favour which I can receive in this World, even the body and blood of my deareſt Saviour. O take from me all affection to ſin or vanity: let not my affections dwell below, but ſoar upwards

upwards to the element of love, to the ſeat of God, to the Regions of Glory, and the inheritance of Jeſus, that I may hunger and thirſt for the bread of life, and the wine of elect ſoules, and may know no loves but the love of God, and the moſt merciful Jeſus, *Amen*.

An act of Deſire.

O bleſſed Jeſus, thou haſt uſed many arts to ſave me, thou haſt given thy life to redeem me, thy holy Spirit to ſanctifie me, thy ſelf for my example, thy Word for my Rule, thy grace for my guide, the fruit of thy body hanging on the tree of the croſs, for the ſin of my ſoul: and after all this thou haſt ſent thy Apoſtles and Miniſters of ſalvation to call me, to importune me, to conſtrain me to holineſs and peace and felicity. O now come Lord Jeſus, come quickly: my heart is deſirous of thy preſence, and thirſty of thy grace, and would fain entertain thee, not as a gueſt, but as an inhabitant, as the Lord of all my faculties. Enter in and take poſſeſſion, and dwell with me for ever, that I alſo may dwell in the heart of my deareſt Lord, which was opened for me with a ſpear and love.

An act of contrition.

Lord thou ſhalt finde my heart full of cares and worldly deſires, cheated with love of riches, and neglect of holy things, proud and unmortified, falſe and crafty to deceive it ſelf, intricated and intangled with difficult caſes of conſcience, with knots which my own wildneſs and inconſideration and impatience have tied and ſhuffled together: O my dear-

eſt Lord, if thou canſt behold ſuch an impure ſeat, behold the place to which thou art invited is full of paſſion and prejudice, evill principles and evill habits, peeviſh and diſobedient, luſtfull and intemperate, and full of ſad remembrances that I have often provoked to jealouſie and to anger thee my God, my deareſt Saviour, him that dyed for me, him that ſuffered torments for me, that is infinitely good *to me*, and infinitely good and perfect *in himſelf*. This O deareſt Saviour is a ſad truth, and I am heartily aſhamed, and truly ſorrowfull for it, and do deeply hate all my ſins, and am full of indignation againſt my ſelf for ſo unworthy, ſo careleſs, ſo continued, ſo great a folly: and humbly beg of thee to increaſe my ſorrow, and my care, and my hatred againſt ſin; and make my love to thee ſwell up to a great grace, and then to glory, and immenſity.

An act of Faith.

This indeed is my condition: But I know O bleſſed Jeſus that thou didſt take upon thee my nature, that thou mighteſt ſuffer for my ſins, and thou didſt ſuffer to deliver me from them and from thy Fathers wrath: and I was delivered from this wrath that I might ſerve thee in holineſs and righteouſneſs all my daies: Lord I am as ſure thou didſt the great work of Redemprion for me and all mankinde, as that I am alive: This is my hope, the ſtrength of my ſpirit, my joy and my confidence: and do thou never let the ſpirit of unbelief enter into me and take me from this Rock: Here I will dwell, for I have a delight therein: Here I will live, and here I deſire to die.

The Petition.

Therefore O bleſſed Jeſu, who art my Saviour and my God, whoſe body is my food, and thy righteouſneſs is my robe, thou art the Prieſt and the Sacrifice, the Maſter of the feaſt, and the feaſt it ſelf, the Phyſician of my ſoul, the light of my eyes, the purifier of my ſtains: enter into my heart, and caſt out from thence all impurities, all the remains of *the Old man*; and grant I may partake of this holy Sacrament with much reverence and holy reliſh, and great effect, receiving hence the communication of thy holy body and blood, for the eſtabliſhment of an unreproveable faith, of an unfained love, for the fulneſs of wiſdom, for the healing my ſoul, for the bleſſing and preſervation of my body, for the taking out the ſting of temporall death, and for the aſſurance of a holy reſurrection, for the ejection of all evill from within me, and the fulfilling all thy righteous Commandements, and to procure for me a mercy and a fair reception at the day of judgement, through thy mercies O holy and ever bleſſed Saviour Jeſus. *Amen.*

Here alſo may be added the prayer after receiving the cup. ✶ *Ejaculations to be ſaid before or at the receiving the holy Sacrament.*

Like as the Hart deſireth the water-brooks: ſo longeth my ſoul after thee, O God. My ſoul is athirſt for God, yea even for the living God, when ſhall I come before the preſence of God?

O Lord my God, great are thy wondrous works which thou haſt done: like as be alſo thy thoughts which are to us-ward, and yet there

there is no man that ordereth them unto thee.

O ſend out thy light and thy truth, that they may lead me, and bring me unto thy holy hill and to thy dwelling: And that I may go unto the Altar of God, even unto the God of my joy and gladneſs: and with my heart will I give thanks to thee O God my God.

I will waſh my hands in innocency, O Lord: and ſo will I go to thine altar: that I may ſhew the voice of thankſgiving, and tell of all thy wondrous works.

Examine me, O Lord, and prove me, try out my reins and my heart: For thy loving kindneſs is now and ever before my eyes: and I will walk in thy truth.

Thou ſhalt prepare a table before me againſt them that trouble me: thou haſt anointed my head with oil, and my cup ſhall be full. But thy loving loving kindneſs and mercy ſhall follow me all the dayes of my life, and I will dwell in the houſe of the Lord for ever.

This is the bread that cometh down from Heaven, that a man may eat thereof and not die.

Whoſo eateth my fleſh and drinketh my blood, dwelleth in me and I in him: and hath eternall life abiding in him, and I will raiſe him up at the laſt day.

Lord whither ſhall we go but to thee? thou haſt the words of eternall life.

If any man thirſt let him come unto me and drink.

The bread which we break, is it not the communication of the body of Chriſt? and

the cup which we drink, is it not the communication of the blood of Chriſt? What are thoſe wounds in thy hands? They are thoſe with which I was wounded in the houſe of my friends, *Zech.* 13. 6.

Immediately before the receiving, ſay

Lord I am not worthy that thou ſhouldeſt enter under my roof. But do thou ſpeak the word onely and thy ſervant ſhall be healed.

Lord open thou my lips, and my mouth ſhall ſhew thy praiſe. O God make ſpeed to ſave me, O Lord make haſte to help me.

Come Lord Jeſus, come quickly.

After reciving the conſecrated and bleſſed bread, ſay,

℣. O taſte and ſee how gracious the Lord is: bleſſed is the man that truſteth in him. ℟ The beaſts do lack and ſuffer hunger; but they which ſeek the Lord ſhall want no manner of thing that is good. Lord what am I, that my Saviour ſhould become my food, that the Son of God ſhould be the meat of Worms, of duſt and aſhes, of a ſinner, of him that was his enemy? But this thou haſt done to me, becauſe thou art infinitely good and wonderfully gracious, and loveſt to bleſs every one of us, in turning us from the evil of our wayes. Enter into me bleſſed Jeſus, let no root of bitterneſs ſpring up in my heart; but be thou Lord of all my faculties. O let me feed on thee by faith, and grow up by the increaſe of God to a perfect man in Chriſt Jeſus. *Amen.* Lord I believe, help mine unbelief. *Glory be to God the Father, Son, &c.*

After the receiving the cup of bleſſing.

It is finiſhed. Bleſſed be the mercies of God

God revealed to us in Jeſus Chriſt. O bleſſed and eternall high Prieſt, let the ſacrifice of the Croſs which thou didſt once offer for the ſins of the whole World, and which thou doeſt now and always repreſent in Heaven to thy Father by thy never ceaſing interceſſion, and which this day hath been exhibited on thy holy Table Sacramentally, obtain mercy and peace, faith and charity, ſafety, and eſtabliſhment to thy holy Church which thou haſt founded upon a Rock, the Rock of a holy Faith; and let not the gates of Hell prevail againſt her, nor the enemy of mankinde take any ſoul out of thy hand, whom thou haſt purchaſed with thy blood, and ſanctified by thy Spirit. Preſerve all thy people from Hereſie, and diviſion of ſpirit, from ſcandal and the ſpirit of deluſion, from ſacriledge and hurtfull perſecutions, Thou O bleſſed Jeſus didſt die for us: keep me for ever in holy living, from ſin and ſinfull ſhame, in the communion of thy Church, and thy Church in ſafety and grace, in truth and peace unto thy ſecond coming. *Amen.*

Deareſt Jeſu, ſince thou art pleaſed to enter into me, O be jealous of thy houſe and the place where thine honour dwelleth: ſuffer no unclean ſpirit, or unholy thought to come near thy dwelling, leſt it defile the ground where thy holy feet have trod. O teach me ſo to walk, that I may never diſrepute the honour of my Religion, nor ſtain the holy Robe which thou haſt now put upon my ſoul, nor break my holy Vows, which *I have made*, and *thou haſt ſealed*, nor loſe my right of inheritance, my privilege of being coheir with Je-

ſus, into the hope of which I have now further entred: but be thou pleaſed to love me with the love of a Father, and a Brother, and a Husband, and a Lord; and make me to ſerve thee in the communion of Saints, in receiving the Sacrament, in the practiſe of all holy vertues, in the imitation of thy life, and conformity to thy ſufferings; that I having now put on the Lord Jeſus, may marry his lovs and his enmities, may deſire his glory, may obey his laws, and be united to his Spirit; and in the day of the LORD I may be found having on the Wedding Garment, and bearing in my body and ſoul the marks of the LORD JESUS, that I may enter into the joy of my LORD, and partake of his glories for ever and ever. *Amen.*

Ejaculations to be uſed any time that day, after the ſolemnity is ended.

LOrd, if I had lived innocently, I could not have deſerved to reeeive the crums that fall from thy Table: How great is thy mercy who haſt feaſted me with the Bread of Virgins, with the Wine of Angels, with Manna from Heaven!

O when ſhall I paſs from this dark glaſs, from this vail of Sacraments, to the viſion of thy eternal clarity, from eating thy body, to beholding thy face in thy eternal Kingdom!

Let not my ſins crucifie the Lord of life again: Let it never be ſaid concerning me, the hand of him that betraieth me is with me on the Table.

O that I might love thee, as well as ever any

any creature lov'd thee! Let me think nothing but thee, deſire nothing but thee, enjoy nothing but thee!

O Jeſus be a Jeſus unto me. Thou art all things unto me. Let nothing ever pleaſe me but what ſavors of thee, and thy miraculous ſweetneſs.

Bleſſed be the mercies of our Lord, who of God is made unto me Wiſdom, and Righteouſneſs, and Sanctification, and Redemption. *He that glorieth, let him glory in the Lord.* Amen.

THE END.